

No. [★] PA258.H25 1872



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Mrs. Simon Davis

A

GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES.

2284.82

BY

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NEW YORK: D. APPLETON & COMPANY, 549 & 551 BROADWAY

LONDON: 16 LITTLE BRITAIN.

1872.

NEW YORK:

D. APPLETON & COMPANY, 549 & 551 BROADWAY

LONDON: 16 LITTLE BRITAIN.

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aëolis, Boeotia, and Thessaly;—the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegæan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodōtus and the medical writings of Hippocrātes.

1 D. In Homer, *Hellas* is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστής from ἐλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare);—*sc.* for *scilicet* (to wit);—*ib.* for *ibidem* (in the same place);—*i. e.* for *id est* (that is);—*e. g.* for *exempli gratia* (for example);—*κτλ.* for *καὶ τὰ λοιπά* (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
A	α	Ἀλφα	Alpha	a
B	β	Βῆτα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
E	ε	Ἐ ψιλόν	Epsilon	ě
Z	ζ	Ζῆτα	Zeta	z
H	η	Ἡτα	Eta	ē
Θ	θ θ	Θῆτα	Theta	th
I	ι	Ἰῶτα	Iota	i
K	κ	Κάππα	Kappa	c
Λ	λ	Λάμβδα	Lambda	l
M	μ	Μῦ	Mu	m
N	ν	Νῦ	Nu	n
Ξ	ξ	Ξι	Xi	x
O	ο	Ὀ μῦκρόν	Omicron	ō
Π	π	Πι	Pi	p
P	ρ	Ῥῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
T	τ	Ταῦ	Tau	t
Υ	υ	Ὑ ψιλόν	Upsilon	y
Φ	φ	Φι	Phi	ph
X	χ	Χι	Chi	ch
Ψ	ψ	Ψι	Psi	ps
Ω	ω	Ὠ μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στάσις faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δυσ ill* (never used separately), *πρός to*, and *όδός way*, is written by some *δυσπρόσodos*, by others *δυσπρόσodos*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: ϵ for *ov*, and ς (named *στί or στίγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , \omicron , ω , υ .

Of these, ϵ , \omicron , are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\check{\alpha}$, $\check{\iota}$, $\check{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the <i>short</i> vowels,	$\check{\alpha}$, ϵ , $\check{\iota}$, \omicron , $\check{\upsilon}$, and
the <i>long</i> vowels,	$\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

9. The long vowels were sounded as α , e , i , \omicron , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , \omicron , ω ; the *close* vowels are ι , υ . Thus we have

the <i>open short</i> vowels,	$\check{\alpha}$, ϵ , \omicron ,
the <i>open long</i> vowels,	$\bar{\alpha}$, η , ω ,
the <i>close</i> vowels,	ι , υ .

Diphthongs.

11. The diphthongs (δίφθογγοι *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
α, η, ω, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, α, η, ω, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΔΗΙ = Ὠδῆι = ᾠδῆ.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *feud*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In α, η, ω, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long α, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence α, η, ω, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, α, η, ω,
by ae, ē or ī, oe, au, eu, ū, yi, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai, oi*; Μαία *Maia*, Τροία *Troia* or *Troja*, Αἴας *Ajax*. For ω, in a few compounds of ᾠδή *song*, we have *oe*: τραγῳδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ηυ also in νηὺς (Hm. Hd.) Att. ναὺς *ship*, and γρηῖν (Hm.) Att. γραῖς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in ὠύτός, τῶύτό, etc., by crasis for δ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἐῶυτοῦ (235 D), which seems to have arisen by crasis from ἐὼ αὐτοῦ;—further in θαῦμα Att. θαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write θαύμα or θαμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For α , η , ω , see 11 b.

REM. c. It appears also that, prior to the same time, *v* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of ζ) by using the Greek letter for the purpose ($y = v$). The diphthong *ui* underwent a corresponding change. But *v* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: $\rho\alpha\ddot{\iota}\upsilon\zeta\acute{o}\nu\tau\omega\upsilon\upsilon$, $\pi\rho\acute{o}\upsilon\pi\acute{\alpha}\rho\chi\omega$, $\beta\acute{o}\tau\rho\nu\ddot{\iota}$.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from ϵ written on the line (11), that the two vowels do not unite as a diphthong. Thus in $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\acute{\nu}\acute{\iota}$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\acute{o}\varsigma$, the vowels are evidently separate (= $\alpha\ddot{u}\tau\acute{\eta}$, $\iota\chi\acute{\nu}\acute{\iota}$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\acute{o}\varsigma$), while in $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\acute{\nu}\acute{\iota}$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\acute{o}\varsigma$, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark $\grave{}$ placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus $\acute{\iota}\epsilon\nu\acute{\alpha}\iota$ (pronounced $h\acute{\iota}\epsilon\text{-}n\acute{\alpha}\iota$) *to send*.

The *absence* of this sound was also indicated by a mark $\tilde{}$ placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus $\tilde{\iota}\epsilon\nu\acute{\alpha}\iota$ (pronounced $\tilde{\iota}\epsilon\text{-}n\acute{\alpha}\iota$) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: $\alpha\iota\tau\acute{o}\upsilon$ of *himself*, $\alpha\iota\tau\acute{o}\upsilon$ of *him*. But in the *improper* diphthongs, ϵ never takes the breathings, even when it stands upon the line: $\acute{\Omega}\delta\acute{\eta}$ = $\acute{\omega}\delta\acute{\eta}$ *song*.

15. All words which begin with *v* have the rough breathing. Further, the initial consonant ρ always has the rough breathing (thus $\acute{\rho}$, Roman *rh*): $\acute{\rho}\acute{\eta}\tau\omega\rho$ *rhetor orator*.— $\rho\rho$ appears in most editions as $\acute{\rho}\acute{\rho}$ (Roman *rrh*): $\Pi\acute{\upsilon}\rho\acute{\rho}\acute{o}\varsigma$ *Pyrrhus*; though some write $\Pi\acute{\upsilon}\rho\rho\acute{o}\varsigma$.

REM. a. Except in $\acute{\rho}\acute{\rho}$, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: $\pi\rho\acute{o}\text{-}\acute{\iota}\epsilon\nu\acute{\alpha}\iota$ (from $\pi\rho\acute{o}$ + $\acute{\iota}\epsilon\nu\acute{\alpha}\iota$ and from $\pi\rho\acute{o}$ + $\acute{\iota}\epsilon\nu\acute{\alpha}\iota$); though the Roman form in some such cases shows an *h*: $\acute{\epsilon}\nu\upsilon\delta\rho\iota\varsigma$ *enhydri* $\pi\omicron\lambda\upsilon\iota\sigma\tau\omega\rho$ *Polyhistor*.

15 D. The Epic pronouns $\acute{\upsilon}\mu\epsilon\varsigma$, $\acute{\upsilon}\mu\iota$, $\acute{\upsilon}\mu\epsilon$ (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia, Φρυγία Phrygia, Μυσία Mysia, Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ*, or *ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor*, *ἐλέγχος elenchus proof*.

17. The letters *φ, θ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνίω to scratch, κτήμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger, ψάμμος sand*, were pronounced *ksēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes*, and *double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

π-mutes	π	β	φ	or labial mutes,
τ-mutes	τ	δ	θ	lingual mutes,
κ-mutes	κ	γ	χ	palatal mutes.

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

REM. a. The *middle mutes* *β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the h (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no h , are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as dz ; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.		Mutes.			Double Conso- nants.
	Sibilant.	Liquids.	Smooth.	Middle.	Rough.	
		Nasals.				
Labials		μ	π	β	ϕ	ψ
Linguals	σ	λ , ρ , ν	τ	δ	θ	ζ
Palatals		(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel F , named *Faũ* *Vau*,—named also from its form *Digamma* ($\delta\iota\gamma\alpha\mu\mu\alpha$ i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. f , but in power to Lat. u consonant (v), being sounded probably much like Eng. w . Thus *oĩs* *sheep* was originally *oFis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus $\epsilon\tau\omicron\varsigma$ *year* Aeol. FETOS , ĩdios *own* Dor. Fĩdios . It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

$\alpha\gamma\gamma\upsilon\mu\iota$ to break, $\alpha\lambda\iota\varsigma$ in numbers, enough, $\alpha\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$ to be taken, $\alpha\nu\alpha\chi$ lord, $\alpha\nu\delta\alpha\sigma\omega$ to be lord, $\alpha\nu\delta\alpha\omega$ to please, $\alpha\pi\alpha\iota\delta\varsigma$ slender, $\alpha\sigma\tau\upsilon$ city, $\epsilon\alpha\rho$ (ver) spring, $\epsilon\delta\nu\omicron\varsigma$ bride-gift, $\epsilon\delta\nu\omicron\varsigma$ host, people, $\epsilon\acute{\iota}\kappa\omicron\varsigma\iota$ twenty (Dor. Fĩκατι , Lat. viginti), $\epsilon\acute{\iota}\kappa\omega$ to yield, $\epsilon\acute{\iota}\lambda\omega$ to press, $\epsilon\kappa\eta\tau\iota$ by will of, $\epsilon\kappa\upsilon\rho\acute{o}\varsigma$ father-in-law, $\epsilon\kappa\acute{\omega}\nu$ willing, $\epsilon\lambda\pi\omicron\upsilon\alpha\iota$ to hope, the pronoun-stem ϵ ($\epsilon\acute{o}$ sui), $\epsilon\pi\omicron\varsigma$ word ($\epsilon\lambda\pi\omicron\nu$ I said), $\epsilon\rho\gamma\omicron\upsilon$ work, ($\epsilon\rho\delta\omega$ to do), $\epsilon\rho\gamma\omega$ to shut in or out, $\epsilon\rho\rho\omega$ to go to harm, $\epsilon\rho\acute{\omega}$ to draw, $\epsilon\sigma\theta\acute{\eta}\varsigma$ dress, $\epsilon\acute{\iota}\mu\alpha$ vest (root Fes , Lat. ves-tis), $\epsilon\sigma\pi\epsilon\rho\omicron\varsigma$ (vesper) evening, $\epsilon\tau\eta\varsigma$ clansman, $\eta\delta\acute{\upsilon}\varsigma$ pleasant, $\iota\acute{\alpha}\chi\omega$ to cry, root $\iota\delta$ ($\iota\delta\epsilon\acute{\iota}\nu$ videre, $\iota\delta\acute{\iota}\alpha$ I know), root $\iota\kappa$ ($\iota\kappa\epsilon\lambda\omicron\varsigma$ and $\epsilon\acute{\iota}\kappa\epsilon\lambda\omicron\varsigma$ like, $\epsilon\acute{\iota}\kappa\alpha$ I am like, seem), ĩlios Troy, ĩsos equal, $\omicron\iota\kappa\omicron\varsigma$ house, $\omicron\iota\upsilon\omicron\varsigma$ (vinum) wine, $\omicron\varsigma$, Fĩ , $\omicron\upsilon$ suus, -a, -um.

REM. a. At the beginning of some words, Hm. has ϵ at times in place of $\alpha\upsilon$ original F : $\epsilon\acute{\epsilon}$ him, $\epsilon\acute{\epsilon}\iota\kappa\omicron\varsigma\iota$ twenty, $\epsilon\tau\eta$ fem. of ĩsos equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ᾱ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεσ-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ῑ, 30) is interchanged with οι: λείπ-ω (stem λῑπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾠο, αω, interchange with εω: νᾠός and νεός *temple*, μετέωρος (for μετᾠoros) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾠως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστί *is*, ἴσσι *be thou*; ἦκω, poet. ἱκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νεηνίης for Att. νεᾱνίας *young man*, θῶρηξ for θῶρᾱξ *breast-plate*: so also γενεῇ for γενεᾱ *to birth*, νηὺς for ναὺς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τίμα-ε) *honor thou*, νικά (for νικά-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day*, *south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, ᾿Αθάνα (found also in Trag.) for ᾿Αθηνα *the goddess Athena*; so Μούσα for Μούση *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τίθημι (stem θε) *to put*, λιμήν (Gen. λιμένος) *harbour*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger*, guest, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μῶνος for μόνος *alone*, ὄνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἡγνόησε for ἡγνόησε from ἀγνόέω *to be ignorant of*; and ᾱ to αι: παρὰ for παρά *by*, near.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μούσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δοῦλος *slave*. So ᾱν Dor. (and Hd.) for οὖν *therefore*.

25 D. A similar variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῡθ, lengthened ελευθ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. ᾿Ατρείδew, originally ᾿Ατρείδᾱo, Att. ᾿Ατρείδew of *Atrides*; Ion. πυλέων, orig. πυλάων, Att. πυλῶν of *gates*; Ion. Ποσειδέων, orig. Ποσειδάων, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless*, illustrious; πόλι-ς *city*, πῆχυ-ς *cubit*, Gen. πόλε-ως, πῆχε-ως; ὀνίνημι (for ον-ονημι) *to benefit*; poetic ἀτιτάλλω (for ατ-αταλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this,	ᾶ,	ε,	ῑ,	ο,	ῡ,
become	η or ā,	η,	ῑ,	ω,	ῠ.

Thus the verbs	τιμάω,	φιλέω,	φρίνω,	δηλώω,	φύω (ῡ),
make the futures	τιμήσω,	φιλήσω,	φρίσω,	δηλώσω,	φύσω.

29. After ε, ι, ρ, the lengthened form of ᾶ is ā, not η: thus the verbs εἰώω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures εἰάσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and ā was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ῑ, ῡ. Thus from the stems λίπ, φῡγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this,	ᾶ,	ε,	ῑ,	ο,	ῡ,
become	ā,	ει,	ῑ,	ου,	ῠ.

Thus for	ἀπα-ντ-σι,	σπε-νδ-σω,	γί-γ-νομαι,	λυο-ν-σι,	επλῦν-σ-α,
we have	ᾱπᾱσι,	σπείσω,	γίνομαι,	λύουσι,	ἔπλῡνα.

For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by ciasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἄγορη) from ἄνῆρ *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὔρεος, οὔρεα, from ὄρος (never οὔρος) *mountain*, ὑψιπέτης from πέταλον *leaf*, τιθέμενος for τιδέμενος *putting*, δυσάων for δусаέν from δусаής *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιοι (for Ὀλύμπιοι) of *Olympus*, εἰλήλουθα (for εληλουθα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέᾱ *willow*, ἰητρός for ἰατρός *physician*, πειρήσομαι for πειράσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾶ to ā: τιμαᾶσω for τιμήσω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

- a. before a close vowel (ι, υ), forms a diphthong with it ;
- b. before α, ε, η, goes into the open long ;
- c. before ο, ω, gives ω.
- d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πείσο-ι	πείσοι	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλῶσι
α-ε	ᾱ	τιμά-ετε	τιμᾶτε	ο-ω	ω	δηλό-ωσι	δηλῶσι
α-η	ᾱ	τιμά-ητε	τιμᾶτε	d. ε-ε	ει	φίλε-ε	φίλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλῆτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδύ-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. c. ᾱ before ι gives α: γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.——ι, when it is thus absorbed in an open long vowel, becomes ι subscript.

——ηο gives ω.

ἰχθύ-ας	ἰχθύς	νη-οδυνος	νώδυνος	ἥρω-α	ἥρω
ῥᾱ-ίων	ῥᾶων	τιμή-εντι	τιμῆντι	λῶ-ῖστος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τέλχεα for τέλχη *walls*, φιλέης for φιλῆς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδή for ᾠδή *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βῶσομαι for βοήσομαι from βοάω *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιεῦμεν, ποιεῦσι, (from ποιέ-ομεν, ποιέ-ουσι,) for Att. ποιούμεεν *we do*, ποιούσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: ὄρη, ὄρῆς, (from ὄρα-ε, ὄρα-εις,) for Att. ὄρα *see thou*, ὄρᾱς *thou seest*.

h. The Doric sometimes contracts αο, αω, to ᾱ: Ἀτρεῖδᾱ, orig. Ἀτρεῖδᾱο, Att. Ἀτρεῖδου; Ποσειδᾱν (or Ποσειδᾱν), Hm. Ποσειδάων, Att. Ποσειδῶν; θεᾱν, orig. θεᾱων *dearum*, Att. θεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *ι* subscript.

Exc. a. *εοι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμᾶ	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμᾶ	η-ει	η	τιμή-εις	τιμῆς
α-οι	ω	τιμά-οι	τιμῶ	η-οι	ω	μεμνη-οίμην	μεμνῶμην
α-ου	ω	τιμά-ου	τιμῶ	η-ου	ω	μὴ οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνό-εις	οἰνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦ
ε-η	η	φιλέ-η	φιλῇ	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. *αι* sometimes gives *αι* instead of *α*: αἰκής *unseemly* from αἰεκής, αἶρω *to take up* from αἰέρω.

b. *εαι* in the second person singular of verbs gives both *η* and *ει*: λῆη or λύει from λύεαι.

c. *οι* and *οη*, in the second and third persons of verbs in *όω*, give *οι*: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οσση); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλῇ (not ἀπλω); διπλό-αις, διπλαῖς.—Only in the singular, *εα*, after any consonant but *ρ*, is contracted to *η*: χρυσέ-α, χρυσῇ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. *SYNIZESIS*. Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus *Zeús* *god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

*7 D. Synizesis is very frequent in Hm., especially after *ε*: θυρών *of doors*, χρυσαῖς *golden*, στήθεα *breasts*, πόλεις *cities*, ὄγδοος *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncope*): πατρός (for πατέρος) from πατήρ *father*, ἦλθον (for ἡλῦθον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέων (for βασιλευ-ων) from βασιλεύς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλεϜων, ακοϜη), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: καί-ω for καί-ω *to burn*, πλεί-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννέα *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τζ, κχ, instead of φφ, ζζ, χχ: thus Σαπφώ, Ἀτζίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58–60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ε-κε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel*: ἔλλαβε for ἐ-λαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, εὐνήτος for εὐ-νητος *well-spun*, ὕσσον for ὕσον *quantum*, ὀπίσσω for ὀπίσω *backward*;—less often a *mute*: ὅππως for ὅπως *as*, ὅττι for ὅτι *that*, ἔδδισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεύς.

For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it : $\rho\acute{\epsilon}\omega$ *to flow*, $\acute{\epsilon}\text{-}\rho\rho\acute{\epsilon}\iota$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\rho\acute{\epsilon}\omega\upsilon$ *flowing down*.—After a *diphthong*, ρ remains single : $\epsilon\upsilon\text{-}\rho\omicron\omicron\varsigma$ *fair-flowing*.

REM. a. In other cases, $\rho\rho$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects : $\kappa\acute{\omicron}\rho\rho\eta$ *temple*, $\delta\acute{\alpha}\rho\rho\omicron\varsigma$ *cour- age*, for $\kappa\acute{\omicron}\rho\sigma\eta$, $\delta\acute{\alpha}\rho\sigma\omicron\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ “ $\phi\delta$ “ $\beta\delta$	$\kappa\delta$ “ $\chi\delta$ “ $\gamma\delta$
$\pi\zeta$ “ $\beta\zeta$ “ $\phi\zeta$	$\kappa\zeta$ “ $\gamma\zeta$ “ $\chi\zeta$
$\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\rho\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\acute{\iota}\phi\zeta\eta\nu$ $\epsilon\lambda\epsilon\iota\pi\text{-}\zeta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\zeta\eta\nu$ $\epsilon\pi\lambda\epsilon\kappa\text{-}\zeta\eta\nu$
$\epsilon\tau\rho\acute{\iota}\phi\zeta\eta\nu$ $\epsilon\tau\rho\iota\beta\text{-}\zeta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\zeta\eta\nu$ $\epsilon\lambda\epsilon\gamma\text{-}\zeta\eta\nu$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\zeta$, $\chi\zeta$) and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\zeta$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\acute{\iota}\sigma\tau\epsilon$ for $\acute{\iota}\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\beta\text{-}\tau\alpha\iota$
$\acute{\iota}\sigma\tau\iota$ $\acute{\iota}\delta\text{-}\tau\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\zeta\eta\nu$ $\epsilon\pi\epsilon\iota\beta\text{-}\zeta\eta\nu$

But $\tau\tau$ and $\tau\zeta$ stand without change, when both letters belong to the stem : $\tau\acute{\alpha}\tau\tau\omega$, $\text{'}\text{Α}\tau\tau\acute{\iota}\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute	“ γ ;
a τ -mute	“ σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ $\tau\epsilon\tau\rho\iota\beta\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\alpha\sigma\mu\alpha\iota$ $\pi\epsilon\pi\alpha\tau\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$ $\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ $\pi\epsilon\pi\epsilon\iota\beta\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel : $\acute{\epsilon}\text{-}\rho\epsilon\zeta\alpha$ from $\rho\acute{\epsilon}\zeta\omega$ *to do*, $\acute{\omega}\kappa\upsilon\text{-}\rho\omicron\omicron\varsigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending : $\acute{\iota}\kappa\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *favoring* (stem $\acute{\iota}\kappa$: $\acute{\iota}\kappa\acute{\alpha}\nu\omega$ *to come*), $\acute{\iota}\kappa\alpha\chi\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *sharpened* (stem $\acute{\alpha}\kappa$ or $\acute{\alpha}\chi$: Lat. *acu*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (stem $\omicron\delta$: $\acute{\omicron}\zeta\omega$ *to smell*, Lat. *odor*), $\acute{\iota}\delta\text{-}\mu\epsilon\upsilon$ Att. $\acute{\iota}\sigma\mu\epsilon\upsilon$ *we know* (stem $\acute{\iota}\delta$: $\acute{\alpha}\acute{\iota}\delta\alpha$), $\kappa\epsilon\kappa\omicron\rho\upsilon\beta\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *equipped* (stem $\kappa\omicron\rho\upsilon\beta$: $\kappa\omicron\rho\upsilon\beta\sigma\sigma\omega$)

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-ζην *was cut*, ῥυ-ζμός *rhythm* ἰ-σζμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σεβ-ομαι *to revere*), and ἐρεμνός *murky* for ερεβ-νος (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ) ;

a κ-mute forms ξ (= κσ) ;

a τ-mute is dropped without further change.

λείψω	for	λειπ-σω	κόραξ	for	κορακ-ς	σώμασι	for	σωματ-σι
τρίψω		τριβ-σω	φλόξ		φλογ-ς	ἐλπίσι		ελπιδ-σι
γράψω		γραφ-σω	βήξ		βηχ-ς	ὄρρισι		ορριζ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not ἐγβαινω, ἐκ-στρατεύω *to march out*, not ἐξτρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ ;

before a palatal becomes γ (nasal) ;

before λ, ρ, is assimilated ;

before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας	for	εν-πας	συγκαίω	for	συν-καιω	ἐλλείπω	for	εν-λειπω
ἐμβαίνω		εν-βαινω	συγγενής		συν-γενης	συνῥέω		συν-ρεω
ἐμφανής		εν-φανης	συγχέω		συν-χεω	μέλας		μελαν-ς
ἐμφυχος		εν-ψυχος	ἐγξέω		εν-ξεω	κτεῖς		κτεν-ς
ἐμμένω		εν-μενω				λύουσι		λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δοῦς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πινθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλῃσι, λιμέσι, δαίμοσι, for μελᾶν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened ; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εισι, instead of -εισι, in the dative plural: χαρίεσι for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. Similarly we find $\nu\varsigma$ in the nominatives $\epsilon\lambda\mu\iota\nu\varsigma$ *worm*, $\tau\acute{\iota}\rho\nu\varsigma$, *Tiryns*, for $\epsilon\lambda\mu\iota\nu\varsigma\text{-}\varsigma$, $\tau\acute{\iota}\rho\nu\varsigma\text{-}\varsigma$ (47).

52. In composition,

$\epsilon\nu$ before ρ , σ , retains ν : $\epsilon\nu\text{-}\rho\nu\varsigma\mu\omicron\varsigma$, $\epsilon\nu\text{-}\sigma\acute{\alpha}\tau\acute{\alpha}\zeta\omega$.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : $\pi\acute{\alpha}\nu\text{-}\sigma\omicron\phi\omicron\varsigma$;

or change ν to σ : $\pi\alpha\lambda\acute{\iota}\sigma\text{-}\sigma\upsilon\tau\omicron\varsigma$.

$\sigma\acute{\iota}\nu$, before σ with a vowel, becomes $\sigma\upsilon\sigma\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\iota}\tau\iota\omicron\nu$;

before σ with a cons., or ζ , becomes $\sigma\upsilon\text{-}$: $\sigma\acute{\upsilon}\text{-}\sigma\tau\eta\mu\alpha$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of $\alpha\eta\eta\rho$ *man*: $\alpha\eta\delta\rho\acute{o}\varsigma$ for $\alpha\eta\rho\omicron\varsigma$ for $\alpha\eta\epsilon\rho\omicron\varsigma$. Similarly, μ before ρ is strengthened by an inserted β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ *mid-day*, *south*, for $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\alpha$ from $\mu\acute{\epsilon}\sigma\omicron\varsigma$ and $\eta\mu\acute{\epsilon}\rho\alpha$.

54. Sigma (σ) between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\sigma\theta\alpha\iota$, $\acute{\epsilon}\kappa\beta\alpha\acute{\iota}\nu\omega$ for $\acute{\epsilon}\zeta\text{-}\beta\alpha\acute{\iota}\nu\omega$ (47 a).

Not so, however, when initial σ is brought by composition between two consonants: $\epsilon\nu\text{-}\sigma\acute{\alpha}\tau\acute{\alpha}\zeta\omega$ not $\epsilon\nu\text{-}\tau\alpha\acute{\zeta}\omega$.

55. When two sigmas are brought together by inflection, one of them is dropped: $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$ for $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\text{-}\sigma\iota$, $\epsilon\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : $\zeta\acute{\upsilon}\rho\alpha\zeta\epsilon$ *out* for $\zeta\acute{\upsilon}\rho\alpha\sigma\text{-}\delta\epsilon$.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs $\epsilon\acute{\iota}\mu\iota$ *to be* and $\eta\mu\alpha\iota$ *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ (43 a) *courage*, also $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$; thus, too,

aorist $\acute{\epsilon}\text{-}\theta\omicron\rho\text{-}\omicron\nu$, present $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;

" $\acute{\epsilon}\text{-}\zeta\acute{\alpha}\nu\text{-}\omicron\nu$, " $\zeta\eta\acute{\gamma}\text{-}\sigma\kappa\omega$; " $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, " $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

In the last four examples the vowel is also lengthened.

53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ *have gone* (from stem $\mu\omicron\lambda$, by transposition $\mu\lambda\omicron$, $\mu\lambda\omega$, 57). At the beginning of a word, μ before ρ or λ becomes β : $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *to go*, from stem $\mu\omicron\lambda$ (cf. $\delta\omega\acute{\omega}\sigma\kappa\omega$ from stem $\delta\omicron\rho$, 57); $\beta\rho\omicron\tau\acute{o}\varsigma$ *mortal*, from stem $\mu\omicron\rho$, $\mu\rho\omicron$ (57), Lat. *mor-i\text{or}*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\acute{\epsilon}\pi\epsilon\sigma\iota$ *to words*, $\acute{\epsilon}\sigma\text{-}\sigma\iota$ Att. $\acute{\epsilon}\iota$ *thou art*.

56 D. The Aeolic nas $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *to make melody*.

57 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{o}\varsigma$ and $\kappa\rho\alpha\tau\epsilon\rho\acute{o}\varsigma$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful*, *best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*; $\alpha\tau\alpha\rho\acute{o}\varsigma$ Att. $\alpha\tau\rho\acute{\alpha}\rho\acute{o}\varsigma$ *path*, $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ (stem $\tau\epsilon\rho\pi$: $\tau\acute{\epsilon}\omicron\tau\omega$ *to delight*): similarly, $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha$ *to see*, $\acute{\epsilon}\pi\rho\alpha\delta\omicron\nu$ from $\pi\acute{\epsilon}\rho\delta\text{-}\omega$ *to destroy*.

CONSONANTS BEFORE I.

58. The close vowel *ι*, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after *ν* and *ρ*, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότεира		δοτερ-ια	κρίνω		κρίν-ιω
μαίνομαι		μᾶν-ιομαι	σύρω		σύρ-ιω

REM. a. In like manner we have *-εις*, originally *-εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after *λ*, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στελ-ιω	ἄλλομαι		άλ-ιομαι	Lat. salio.

60. 3. Iota, after *κ*-mutes (less often after *τ*, *θ*), forms with them *σσ* (later Attic *ττ*, 41).

ἥσσω	for	ήκ-ιων	ελάσσω	for	ελαχ-ιων
Θραῖσσα		Θρακ-ια	Κρήσσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

For *πέσσω* *to cook* from stem *πεπ*, see 429.

61. 4. Iota, after *δ* (sometimes after *γ*), forms with it *ζ*.

ἐλπίζω	for	ελπιδ-ιω	μείζω	for	μεγ-ιων
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For *νίζω* *to wash* from stem *νιβ*, see 429.

62. 5. Tau, before *ι*, often passes into *σ*.

δίδωσι, originally διδωτι	πλούσιος	for	πλουτ-ιος	from	πλουτος
λύουσι for λυονσι, orig. λύνουσι	στάσις	for	στατ-ις	Lat. statio.	

REM. a. The same change occurs, though rarely, before other vowels.
σύ, *σοί*, *σέ*, originally *τύ*, *τοί*, *τέ*, *σήμερον* *to-day* for *τήμερον*.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ῡς* for *σῡς* Lat. *sus*, *ῖσθημι* for *σισθημι* Lat. *sisto*.

64. 2. Sigma between two vowels is dropped:

Thus *λύη* contracted from *λύειαι* for *λυεσαι*, *λύσαιο* for *λυσαιισο*, *γένους* contracted from *γένεος* for *γενεσος* Lat. *generis*.

REM. a. Similarly, *ν* in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μειζονα*.

62 D. The Doric often retains the original *τ*: *δίδωτι*, *λύνουσι*, *τύ*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: πέ-φυ-κα for φε-φυ-κα, τί-θη-μι for θι-θη-μι, ἐ-κε-χύ-μην for ε-χε-χυ-μην, Ἡμ. ἀκ-άχη-μαι for αχ-αχη-μαι.

b. The imperative ending θι becomes τι after θη in the first acrist passive: λύ-θη-τι for λυ-θη-θι.

c. The stems σε, συ, of τίθημι to put, σύω to offer, become τε, τυ, before θη in the first acrist passive: ἐ-τέ-θην, ἐ-τύ-θην.

d. Single instances are ἀμπέχω, ἀμπίσχω, to clothe, for αμφ., ἐκεχειρία truce for εχε-χειρία (from ἔχω and χεῖρ), and a few other words.

e. To the same rule we may refer ἔχω to have, hold, for ἐ-χω (future ἔξω) originally σεχω (424, 11), and ἴσχω for ισχω orig. σι-σ(ε)χω.

66. Transfer of aspiration is found in a few stems which begin with τ and end with φ or χ. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing τ to σ. This occurs,

a. In the substantive-stem τριχ hair (gen. sing. τριχός, nom. plur. τρίχες, but) nom. sing. τριξ, dat. plur. τριξι.

b. In the adjective ταχύς swift, superlative τάχιστος, but comparative σάσσων (σάπτων) for ταχίων (222).

c. In the verb-stems,

τρεφ, pres.	τρέφω to nourish,	fut. θρέψω,	subst. θρέμμα nursling;
ταφ, "	θάπτω to bury,	" θάψω,	" τάφος tomb;
τρεχ, "	τρέχω to run,	" θρέξομαι,	
τρυφ, "	θρύπτω to weaken,	" θρύψω,	" τρυφή delicacy;
τυφ, "	τύφω to smoke,	perf. τέ-θυμαι.	

REM. d. We find ἐσρέφθην in the aorist passive, τεσπάφθαι in the perfect middle infinitive. In these forms, σ was used as the first letter of the stem, because the last letter was supposed to be properly a π, but changed to φ by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Ἡμ. often has a smooth breathing, where the Attic has the rough: Ἄϊδης (from a privative and ἰδεῖν to see) Att. Ἄϊδης the god Hades, ἄμαξα Att. ἄμαξα wagon, ἥλιος Att. ἥλιος sun, ἥως (so Hd.) Att. ἕως dawn, ἱρηξ (so Hd., cf. 32 D c) Att. ἰέραξ hawk. Cf. Hd. οἶρος Att. ὄρος boundary.—A smooth mute used instead of a rough, is seen in αἴτις (Hm. Hd.) Att. αἰδῖς again, οὐκί (Hm. Hd.) Att. οὐλί not, δέκομαι (Hd.) Att. δέχομαι to receive.

66 D. Hd. shows a transfer of aspiration in κιθών Att. χιτών tunic, and ἐν σαῦτα there, ἐνδεύθεν thence, Att. ἐνταῦθα, ἐντεῦθεν.

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: ἄν for ἄ ἄν (οὐκ, οὐπί, poetic for ὁ ἐκ, ὁ ἐπί, οὖνεκα poetic for οὐ ἔνεκα).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *a*, disappears in it: ἀνὴρ (ā) for ὁ ἀνὴρ(ā), τὰνδρὶ for τῷ ἀνδρὶ, ταὐτό, ταὐτά, ταυτοῦ, for τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ. The particle τοί in this respect follows the article: μεντᾶν for μέντοι ἄν.

Ἔτερος *other* enters into crasis under the form ἄτερος (ā): thus ἄτερος (ā) for ὁ ἔτερος, ῥᾷτερον, ῥατέρου, for τὸ ἔτερον, τοῦ ἑτέρου.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεὶ *since*, ἢ *or*, ἢ *interrogative*, μή *not*, and the pronoun ἐγώ *I*: thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophe*. Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

The following words are generally subject to elision :

- Words of one syllable in ε, as γέ, δέ, τέ.
- Prepositions and conjunctions of two syllables;
except περί, ἄχρι, μέχρι, ὅτι.
- Some adverbs in common use, such as ἔτι, ἄμα, εἴτα, μάλα, τάχα.

Exempt from elision are

- The vowel υ.
- Final α, ι, ο, in words of one syllable.
- Final α in the nominative of the first declension, and ι in the dative of the third.

REM. g. Forms, which can take ν movable (79), are not affected by elision in prose, except only ἐστὶ *is*.

Remark c is nearly confined to the Attic. Hm. has ἔριστος, αὐτός (with coronis in place of the rough breathing) for ὁ ἔριστος, ὁ αὐτός. Hd. has ὥνῃρ for ὁ ἀνὴρ, τᾶληθές for τὸ ἀληθές, ὠνδρωποι for οἱ ἄνδρωποι (yet τὰνδρῶπον for τοῦ ἀνδρῶπου), αὐτός, αὐτοί, ταυτοῦ (cf. 11 D), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον for τὸ ἔτερον.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs αι and οι in the verb-endings μαι, σαι, ται, σθαι, and in the forms μοί, τοί.

Ὅτι is subject to elision in Hm., never in Attic poetry. The same is true of ι in the dative (sing. and plur.) of the third declension. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic, cf. 865), the possessive pronoun σά, and the nom. sing. in ᾶ of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ἐστίας for ἀπ(δ) ἐστίας, καὶ ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχῃ ὅλην for νύκτ(α) ὅλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω, καζήμι from κατὰ and ἡμι,
δεχήμερος from δέκα and ἡμέρα, ἐφήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: ἄττερον for τὸ ἕτερον (poet. χῶ for καὶ ὁ, ὁζοῦνεκα for οὗτου ἔνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουδος (from πρό and ὁδος), φρουρός (from πρό and ὁράω), ῥέτριπος (from τέτταρ and ἵππος).

Final Consonants.

74. At the end of a Greek word,

- the only consonants allowed to stand are ν, ρ, σ;
- the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. Ἐκ from (80 c) and οὐκ, οὐχ *not* (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἅλς *salt*, θάλασσα *sea*, ἑλμυς *worm* and Τίρυνς *Tiryns* (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐδ for ἀφ' οὐδ, οὐκ οὕτως for οὐχ οὕτως, κατήμι for καζήμι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἄρ for ἔρα, the prepositions ἔν, κάτ, πάρ, for ἀνά, κατά, παρά (and rarely in ἄπ, ὑπ for ἀπό, ὑπό). The apocope forms are used both as separate words and in composition. The ν of ἔν is subject to the rules in 48. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἄρ πεδίον for ἀνά πεδίον, ἀλλύω for ἀναλύω, κάρ ρόν for κατὰ ρόν, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κάκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article? ὅρ ποτὶ = Att. πρόσ: thus πὸτ τὰν (or ποττὰν) ματέρα.

74 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μέλιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γαλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ησαντ,	cf. Lat.	<i>erant</i> ,
παῖ <i>O boy</i> ,		παιδ,	genitive	παιδ-ός,
γύναι <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to σ:

τέρας <i>prodigy</i> ,	for	τερατ,	genitive	τέρατ-ος,
πρός <i>to</i> ,		προσ,	from	προσί (Hm.),
δός <i>give</i> ,		δοσ,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίσῃν <i>I placed</i> ,	originally	ετισημ,	present	τίσημι,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	<i>malum</i> ,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	<i>noctem</i> ,
ἔλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- before a word beginning with a vowel, and
- at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι διδωμι *I give to all*.

REM. c. This ν is also called ἐφεκυστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- after ε in the third person singular: ἔδωκε(ν) *he gave*.
- after σι in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδασσι(ν) *they give*. So, also, ἐστί(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ἑμυι(ν), ὑμυι(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): θεοφι(ν) *to gods*. Likewise most adverbs of place inθεν (203): ἔνευθεν(ν) *away from*, without, παρουνθεν(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now*.

In Hd., some adverbs inθεν reject ν: so πρόσθεν *before*, ὕπισθεν *behind*, ὑπερθεν *above*, ἑνερθεν *below*.

(β) in the dative plural: *πᾶσι(ν) to all.*

(γ) in adverbs of place: *Ἀθήνησι(ν) at Athens.*

(δ) in *εἴκοσι twenty, πέρυσι last year, παντάπασι altogether.*

80. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 72): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.*

b. *Μή not* follows the analogy of *οὐ*, only in the compound *μηκέτι*, like *οὐκέτι, no longer.*

c. *Ἐξ (εκς) from* and *οὕτως thus* drop *ς* before consonants: *ἐξ ἀκροπόλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπέβη*, but *οὕτω δεινός.*

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ύγιεια* has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: *προ-εδρέι-αν, στρο-φά-λιγξ* (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: *ι-κα-νός, ῥ-ψο-μαι*. It is the case also with most *combinations* of two or more consonants: *ῥ-σχον, ι-σζμός, ῥ-χζρός, ῥά-βδος, ἀ-μνός.*

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: *ἄρ-μα, ἐλ-πίς, ἐν-δόν, καγ-χάζω*. Only *μν* go together: *κά-μνω*.

b. when the same consonant is *doubled*: *ζᾶς-σων, ἦπ-πος*: so too *σαπ-φώ, Ἄτ-τίς, Βάκ-χος* (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: *ἀλ-λ' ἀν-θ' ὁ-του*. So in *composition*: *ἐ-πα-νά-γειν* from *ἐπί, ἀνά, ἄγειν*.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: *προς-εκ-τίνω*, not *προ-σε-κτινω*.

85. a. *Pure Vowels and Syllables.* When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): *ταμί-ας, βουλεύ-ω*.

80 D. A movable *ς* is found, though used with little reference to euphony, in the following adverbs: *ἀμφί about*, Hm. also *ἀμφίς*; *ἀντικρυσ right opposite*, Hm. only *ἀντικρύ*; *ἀπρέμα* and *ἀπρέμας quietly*, mostly poet.; *ἄχρι, μέχρι, until*, rarely *ἄχρῖς, μέχρῖς*; *εὐθύ (Hd. ἰθύ) straight towards*, *εὐθύς (Hd. ἰθύς) straight-way*, but in Hm. only *ἰθύς straight towards*; *μεσηγύ* and *μεσηγύς between* (Hm. *μεσσ.*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρῖ-νοί-μην*.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ᾔ-μ-φάξ*.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *πίπτει*, *long* in *λήξω*, *μᾶλλον*, *ῥίπτει*, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾷς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ὁμοῦ* (-υυ-), *καί μοι ὕμοσσον* (-υυ-υ), see 67 D e. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῳ ἀδύτῳ* (—υυ—υυ—υ); (2) when the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* (υυ—υ—υ); (3) when it is followed by a pause in the sense.—A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (υυ), *βέβληαι οὐδ'* (-υυ-).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ* = *τοῖδον φοι πῦρ* (—υ—υ—).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί κλαίεις* (—υ—υ—υ), *ὑπνος πανδαμάτωρ* (—υ—υ—υ—υ).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (—υ—υ—υ—υ). So too before a digamma: *ἀπὸ ἑο* = *ἀπὸ φέο* (υ—υ—υ). So also before δ in the stem *δει* (409 D, 5) and in *δῆν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δῆν* seem to have begun with *δφ*.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: κρῖνε.
- f. when they arise from a *contraction*: ἄκων from ἄέκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκᾱσι for λελυκανσι, δεικνύς for δεικνυντς: but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ´, the *circumflex* ^, and the *grave* `: λύσω, λῦσον, λελυκώς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτούς, αὐτοῖς, αὐτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ὁλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οὔτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, Ὠτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰΐδιος, βοῖ, πρᾶῖναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *τόνος* *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπῶμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy*, *flat*. From these words, together with the prepositions *παρά* *near* and *πρό* *before*, are derived the names in the following section.

88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ἴομεν or ἰώμεν *let us go*, Ἄρες, Ἀρες, βοοῦ-
λοιγε (ῥοιγε).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλείων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλείοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγῆν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαροῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* "˘") shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἀνθρώπος, not ἀνθρώπods. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final ξ and ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθ᾽, λνέτωσᾶν.
- on a *short penult*, has the *acute*: λελυκός.
- on a *long penult*, has the *circumflex*: λελυκυῖαν.
- on the *ultima*, has the *acute*: λελυκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λελυκότων, λελυκυῖαις.
- on the *ultima*, has either the *acute* or the *circumflex*: λελυκός, λελυκυῖων.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λύομενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 c); and the adverb *οἴκοι* at home.

96. *Exceptions to 93 b.* Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πόλεως*, *δύσεως*.

Exceptions to 94 c. Some apparent exceptions (such as *ὥστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *τῖνες*, for, if long, it would be written *τίνες* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from *τιμα-όμενος*

φιλείσθαι *φιλέ-εσθαι*

δηλούσῳ *δηλο-έσῳ*

τιμᾶ from *τιμά-ει*

ὄστῳ *ὄστέ-ω*

έστῳς *έστα-ός*

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμᾶ* from *τίμα-ε*.

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαζά* from *τὰ ἀγαζά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): *τᾶλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τῶρα*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τῶρος*, *λελείφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἀλλά*.

100. *Elision*. In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπί on), οὐδ' ἐδυνάμην (οὐδέ neither), εἰμ' Ὀδυσσεύς (εἰμί I am), ἔπτ' ἦσαν (ἑπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave*. The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεῦς *king*, but βασιλεὺς ἐγένετο *he became king*.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe*. Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction of the accent*). It occurs,

a. when such a preposition takes the place of a verb (ἐστί being omitted): παρά for πάρεστι *it is permitted* (as prep. παρά); ἐνι for ἐνεστι *it is possible* (as prep. ἐνί poetic for ἐν).

b. when περί follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. PROCLITICS. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*); also *atōna* (*unaccented words*). They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.

c. The conjunctions εἰ *if*, ὥς *as*, *that* (also as prepos. *to*).

d. The adverb οὐ (οὐκ, οὐχ, 80) *not*.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. Proclitics *take* an accent,

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἢ οὐ *sayest thou so, or not?* —or when placed *after* the words which they belong to, as κακῶν ἐξ (Hm.) *out of evils*, θεὸς ὧς (Hm.) *as a god*.

b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰνάετες for τῇσι πάρα (102) *with them*.

102 D. a. In poetry, we have παρά for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) *I am present*. Hm. has also ἐνι for ἐνεισι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer *anastrophe*, when placed *after* their cases; and (in Hm.) when placed *after verbs*, to which they belong in composition: ἀλέσας ἄπο for ἀπολέσας. —ἀνά suffers *anastrophe* in the form ἄνα *up! arise!* (= ἀνάστηθι).

105. ENCLITICS. Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τι*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποῶ*), *πῇ, ποί, ποῶν, ποῶς, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, ποῦ (πόῳ), πῇ, ποί, ποῶν, πότε, πῶς*.

c. The present indicative of *εἰμί to be* and *φημί to say*, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ but, and*).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if paroxytone or properispomenon, adds an acute on the ultima: *ἀνδρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The enclitic loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

109. 3. Of several enclitics in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τίς μοί φησί ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as one word: *ὥστε* for *ὥς τε, εἴτε, μήτε, οἴσ τε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦςδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴθε, ναίχι* from *εἶ, ναί*, are accented as if *θε* and *χι* were enclitic particles.

105 D. The personal pronouns *μίν, νίν, σφί*, and *σφέ* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί thou art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, δήν*, and *ῥά* (for *ἄρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*)

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδῆ* for *ταῦτά ἐστι*.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: *ἀνά* preposition *over*, from poetic *ἀνα up!* (102 D b); *ἄρα* therefore, from *ἄρα* interrogative; *ἢ* or, than, from *ἦ truly*, and *ἦ* interrogative; *νῦν* now, at present, from poetic *νύ(ν)*, enclitic, *now* (inferential conjunction); *οὐκὼν* not therefore, from *οὐκοῦν therefore*; *περί* round, about, from poetic *περι exceedingly*; *ὥς* relative *as, that*, from *ὥς demonstrative thus*.

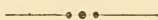
PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἑσπέρα ἦν • τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας*; *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὅ,τι* and *ὅ,τε* *which*; but *ὅ,τι* *that*, *ὅ,τι* *because*, *ὅ,τε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὅ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.



NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three **GENDERS**: *masculine*, *feminine*, and *neuter*.

b. three **NUMBERS**: the *singular* in reference to one object, - the *plural* to more than one, the *dual* to two only.

c. five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *ἄνθρωπος* *man* is the *nominative singular* of the stem *ἄνθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. **GENDER**. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* *the wind*), of *rivers* (*ὁ ποταμός* *the river*), and of *months* (*ὁ μῆν* *the month*).

b. *Feminine* are names of *trees* (*ἡ δρῦς* *the oak*), *lands* (*ἡ γῆ* *the land*), *islands* (*ἡ νῆσος* *the island*), and most *cities* (*ἡ πόλις* *the city*).

Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον *dim. of ὁ γέρων the old man*, τὸ γύναιον *dim. of ἡ γυνή the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τὼ τὰ τὼ	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τὼ almost always for τὰ (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but in the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ τιμή *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μήν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὅσπουν *bone* for ὀστέον, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μὺν.

122. DECLENSIONS. Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *ο* (*ω*) or *α*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (*a*), and

The *O-Declension*, commonly called *Second Decl.* (*b*).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (*c*).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *α*. The gender may be known from the nominative singular, where the masc. takes a case-ending *ς*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *α* or *η*; of *masculines*, in *ας* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χωρα	ἡ γλῶσσα <i>tongue</i> γλωσσα	ἡ τιμή <i>honor</i> τιμα
Sing. Nom.	ἡ	χώρα	γλῶσσά	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρα	γλώσσει	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμήν
Voc.	ὦ	χώρα	γλῶσσά	τιμή
Du. N. A. V.	ταῖ	χώρα	γλῶσσά	τιμά
G. D.	ταῖν	χώραν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χῶραι	γλῶσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώρας	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χῶραι	γλῶσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἄκανθᾶ *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A OR H IN THE SINGULAR. In the singular, the final *α* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a) ; so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αιν ; but
- c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door* ;—b. Μοῦσα *Muse*, ἄμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θάλαττα (41), *sea*, ῥίζα *root*, ἀμύλλα *contest*, λέαινα *lioness* ;—c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,—to a. κόρη *maiden*, δέρη *neck* ;—to b. ἔρση *dew*, κόρη (later Attic κόρη, 43 a) *temple* ;—to c. στοά *pillar-hall*, χροά *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has α *pure* (85 a) or ρα (125 a) ; otherwise, they have η : nom. γενεά, gen. γενεᾶς, dat. γενεᾷ ; so στοά, στοᾶς, στοᾷ ; θύρα, θύρας, θύρᾳ ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions : Ἀήδᾱ, gen. Ἀήδας, dat. Ἀήδᾱ.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative : thus acc. χώραν, γλῶσσαν, τιμήν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that *in all words of this declension the Genitive Plural is perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αῖς ; yet αῖσι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, ā remains unchanged : τιμά, τιμᾱς, τιμᾷ, τιμᾶν.

2 In the Ionic, ā is changed to η in all cases of the sing. : γενεή, φιλίην, βασιλείης, μοῖρην.—Short α generally remains unchanged : βασιλείᾱ, μοῖρᾶν. But abstract words in εἶᾱ, οἶᾱ change it to η : ἀληθείῃ Att. ἀλήθειᾱ *truth*, εὐπολίῃ *favorable voyage* ; the same change occurs also in κνίσση *smoke of burnt fat*, and in Σκύλλῃ.—Hm. retains ā in Σεᾶ *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾱ.

128 D. In the *Genitive Plural*, Hm. has

- a. -ᾶων, the original form : κλισιάων *of tents*.
- b. -έων, the Ionic form (26 D) : πυλέων *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).
- c. -ᾱν, the Attic form, mostly after vowels : παρειᾱν *of cheeks*.

The Doric form -ᾱν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses : Σεᾶν *of goddesses*.

129 D. In the *Dat. Pl.*, Hm. has—(a) the Ion. form -ησι(ν) : κλισίῃσι ; —(b) also often -ης : πέτρῃς *to rocks* ; —(c) rarely the Att. -αῖς : θεαῖς.

130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long ;—b. after other consonants, it is short : σοφία *wisdom*, πέτρα *rock*, μέλισσα *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδα. To a, the principal exceptions are,—1. Female designations in τρια and εια : βασιλεία *queen* (but βασιλεία *kingdom*).—2. Most compounds in εια and οια : ἀλήθεια *truth*, εὖ-νοια *good-will*.—3. Most words in ρα after *υ* or a diphthong : ἄγκυρα *anchor*, μοῖρα *fate*.

REM. d. The quantity of *a* pure and *ρα* may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long ; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative ; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a : thus μᾶ, μᾶς, μᾶ, μᾶν (for μνά-*a*, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γε-*a* or γα-*a*) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεάνις young man νεᾶνια		ὁ πολίτης citizen πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾶ (for Ἑρμεα)
Sing. Nom.	ὁ	νεανιά-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	τοῦ	νεανίου	πολίτου	Ἑρμοῦ
Dat.	τῷ	νεανία	πολίτῃ	Ἑρμῇ
Acc.	τόν	νεανιά-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	ὦ	νεανιά	πολίτᾶ	Ἑρμῇ
Du. N. A. V.	τῷ	νεανιά	πολίτᾶ	Ἑρμᾶ <i>images</i>
G. D.	τοῖν	νεανίαιν	πολίταιν	Ἑρμαῖν [<i>of II.</i>]
Plur. Nom.	οἱ	νεανίαι	πολίται	Ἑρμαῖ
Gen.	τῶν	νεανίων	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	νεανίαις	πολίταις	Ἑρμαῖς
Acc.	τούς	νεανιάς	πολίτᾶς	Ἑρμᾶς
Voc.	ὦ	νεανίαι	πολίται	Ἑρμαῖ

So ταμίας *steward*, Νίκις, —κριτής *judge*, στρατιώτης *soldier*, παιδο-
τρίβης *gymnastic-master*, —ἀδολέσχης *prætor*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel or *ρ* ; and is always long (but see 135). After other letters, it is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm. γαῖα or αἶα) ; but has μνέα for μνᾶ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η* ; and, in the Gen. Sing., has -*ᾱ* (contr. from -*α*ο, 32 D h) for -*ον* : Ἀτρείδᾱ

135. The *Vocative Singular* takes a short, when the nominative ends in *ης*: thus πολῖτᾶ (nom. πολίτης *citizen*).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης *Persian*), γεω-μέτρᾶ (nom. γεω-μέτρης *land-measurer*). Other words in *ης* have *η* in the voc.: Κρονίδῃ (nom. Κρονίδης *son of Cronus*).

REM. a. Δέσποτα, voc. of δεσπότης *master*, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending *ς*.

b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *α* of the stem gives *αο* (as in Homer); from this, by weakening *α* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας *north wind*), the original *αο* has the Doric contraction to *ᾱ*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνιθοζήρας *bird-catcher*, G. S. Σύλλα, ὀρνιθοζήρᾱ.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησῖαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφύῶν G. P. of the adj. ἀφύης *dull*).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in *ᾱ*.

136 D. a. In some masculine words, Hm. has a Nom. Sing. in τᾶ for *της*: ἵπποτᾶ for ἵπποτης *horseman*, αἰχμητᾶ for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκάκητα *favorer*. So too εὐρύοπᾶ *far-sounding*. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀτρείδᾱο.

2. -εω, the Ionic form (26 D): Ἀτρείδεω. This -εω in Hm. is always sound as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾱο, used after vowels: Ἑρμείω (nom. Ἑρμείας Att. Ἑρμῆς), βορέω (nom. βορέας, 136 d).

Example. Stem.	ὁ ἄνθρωπος <i>man</i> <i>άνθρωπο</i>		ἡ ὁδός <i>way</i> <i>ὁδο</i>		τὸ δῶρον <i>gift</i> <i>δωρο</i>	
Sing. Nom.	ὁ	ἄνθρωπο-ς	ἡ	ὁδός-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἄνθρώπου	τῆς	ὁδοῦ	τοῦ	δῶρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δῶρῳ
Acc.	τόν	ἄνθρωπον	τήν	ὁδόν	τὸ	δῶρον
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρον
Du. N. A. V.	τῷ	ἄνθρώπῳ	τῷ	ὁδῷ	τῷ	δῶρῳ
G. D.	τοῖν	ἄνθρώποιν	ταῖν	ὁδοῖν	τοῖν	δῶροι
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἄνθρώπων	τῶν	ὁδῶν	τῶν	δῶρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς	τοῖς	δῶροις
Acc.	τούς	ἄνθρώπους	τάς	ὁδούς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),—νῆσος (fem.) *island*,—σῦκον *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσα-νος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνά-θος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμῇ *line*) *diameter*, σύγκλητος (sc. βουλῇ *council*) *legislative assembly*.

e. Further, βιβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: *άνθρωπο-ο*, *άνθρώπου*.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in *θεός* *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the *Gen. Sing.*, Hm. has two forms, *-ου* and *-οιο*; in the latter of the stem is combined with an earlier ending *ιο*: *άνθρώποιο*.—The Doric (but not Pindar) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

a. In the *Gen. Dat. Du.*, Hm. has *οιν* for *οιν*: ὤμου from ὤμος *shoulder*

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the A-Declension, 128) require the accent: *ανθρωπο-ων*, *ανθρώπων*.

143. The *Dative Plural* (formed as in the A-Declension, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *eo*, *oo*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.	ὁ νοῦς <i>mind</i> <i>νοο</i>	τὸ δοστοῦν <i>bone</i> <i>οστέο</i>
Sing. Nom.	(νόο-ς) νοῦ-ς	(δοστέο-ν) δοστοῦ-ν
Gen.	(νόου) νοῦ	(δοστέου) δοστοῦ
Dat.	(νόῳ) νοῷ	(δοστέῳ) δοστοῷ
Acc.	(νόο-ν) νοῦ-ν	(δοστέο-ν) δοστοῦ-ν
Voc.	(νόε) νοῦ	(δοστέο-ν) δοστοῦ-ν
Du. N. A. V.	(νόω) νό	(δοστέω) δοστώ
G. D.	(νόοιν) νοῖν	(δοστέοιν) δοστοῖν
Plur. Nom.	(νόοι) νοῖ	(δοστέα) δοστᾶ
Gen.	(νόων) νοῶν	(δοστέων) δοστών
Dat.	(νόοις) νοῖς	(δοστέοις) δοστοῖς
Acc.	(νόους) νοῦς	(δοστέα) δοστᾶ
Voc.	(νόοι) νοῖ	(δοστέα) δοστᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *δοστώ* (from *δοστέω*) instead of *δοστῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλω* (from *περιπλόω*) instead of *περιπλῶ*.

c. Contracts are made in *οῦς* from barytone adjectives of material in *εος*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The O-Declension includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., IIm. usually has *οισι*, IIId. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ως* or *ος* for *ους*: *λύκως* or *λύκος* for *λύκους* *wolves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-s <i>temple</i>			τὸ ἀνώγειω-ν <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-s		νεῶ	ἀνώγειω-ν		ἀνώγειω
Gen.	νεῶ		νεῶν	ἀνώγειω		ἀνώγειων
Dat.	νεῶ		νεῶς	ἀνώγειω		ἀνώγειως
Acc.	νεῶ-ν		νεῶς	ἀνώγειω-ν		ἀνώγειω
N. A. V.	νεῶ			ἀνώγειω		
G. D.	νεῶν			ἀνώγειων		

So λεῶς *people*, κάλως *cable*.

147. Some of these words are produced by *contraction*: ἀγήρας, ἀγήρων *free from old age* (from ἀγήραος, -αων). Some appear under a *double* form with *ᾰο* and *εω* (26): νεῶς and νᾰῶς, λεῶς and λᾰῶς.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγῶς *hare*, acc. sing. λαγῶ or λαγῶν. So the proper names Ἄζως, Κῶς, Μίνως. Ἐως *dawn* has only ἔω.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειων, Μενέλεως (= Μενέλαος) *Menelāus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

Sing. Nom. Masculines take the ending *ς*.

Gen. Masculines take the ending *ο*.

Dat. All genders have a long vowel with *ι* subscript.

Acc. All genders take the ending *ν*.

Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).

G. D. All genders add *ιν* to the stem-vowel.

Plur. Gen. All genders end in *ων*.

Dat. All genders take *σι* or *ς*, with preceding *ι*.

Nom. Masculines and feminines add *ι* to the stem-vowel.

Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεῶς, λεῶς, κάλως, λαγῶς, Hm. has νηός, λαός, κάλος, λαγαῶς; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἄζως, Κῶς, γᾰλως, Hm. has Ἀζόως, Κόως, γαλόως. For ἔως, both Hm. and Hd. have ἧός (182).

The orig. ending -ο of the Gen. is seen in Πετεῶ-ο Hm., Nom. Πετεῶ-ς.

THIRD DECLENSION (*Consonant-Decleension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping *ος* the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ύδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if ς is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τητ: as ταχυτής (ταχυτητ) *swiftness*.
- f. δ, ς: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as ὀδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in τητ.

- m. ν: as κτεís (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.

- n. ρ: as κρᾶτήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ πούς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, Βότρυς *cluster of grapes*, Στήνυς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς

κορψε, στάχυ-*s* ear of corn, πέλεκυ-*s* axe, πῆχυ-*s* fore-arm: also ὁ, ἡ σῦ-*s* or ὕ-*s* hog;—to *l*, ἡ ἐσθῆς (ἐσθῆτ) dress, τὸ φῶς (φωτ) light.

—to *m*, fem. φρήν (φρεν) midriff, mind, ἀκτίς (ακτιν) ray, γλαχίς (γλαχυν) point of arrow, ἰς (ιν) strength, ῥίς (ῥιν) nose, ὠδís (ωδιυν) pang; ἀλκυών (αλκυον) halcyon, εἰκών (εικον) image, ῥίών (ῥιον) shore, χθών (χθουν) earth, χιών (χιον) snow, βλήχων πεννηρογαλ, μήκων porphy.

—to *n*, fem. γαστήρ (γαστερ) belly, κήρ fate, χεῖρ hand; neut. πῦρ (πῦρ) fire.

REM. *r*. The following in *τ* stand by themselves: fem. δαίς (δαιτ) feast, νύξ (νυκτ) night, χάρις (χαριτ) favor, and neut. γάλα (γαλακτ) milk, μέλι (μελιτ) honey.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	<i>s</i> (or vowel lengthened)	none
	Gen.	<i>os</i>	
	Dat.	<i>i</i>	
	Acc.	<i>ā</i> or <i>ν</i>	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	<i>ε</i>	
	G. D.	<i>οιν</i>	
Plur.	N. V.	<i>ες</i>	<i>ā</i>
	Gen.	<i>ων</i>	
	Dat.	<i>σi(ν)</i>	
	Acc.	<i>ās</i>	<i>ā</i>

155. The *nominative*, *accusative*, and *vocative singular* of NEUTER words are like the stem. Final *τ* of the stem is either dropped (75), or changed to *s* (76): σῶμα (for σωματ) body, τέρας (for τερατ) prodigy.

156. The NOMINATIVE SINGULAR of masculines and feminines adds *s* to the stem. But stems in *ν*, *ρ*, *s*, *ο*, *οτ*, *οντ*, reject the ending *s*, and lengthen *ε*, *ο*, to *η*, *ω*: thus

λιμήν (λιμεν) harbor, ῥήτωρ (ῥητορ) orator, τριήρης (τριηρες) trireme, πειζώ (πειζο) persuasion, λελυκώς (for λελυκωτ 76, st. λελυκοτ) having loosed, λέων (for λεωντ 75, st. λεοντ) lion.

For the euphonic changes caused by *s*, see 47-49.

153 D. n. Several poetic stems (most of them defective) in *ορ*, *ωρ*, are neuter: ἔορ sword, ἤτορ heart, ἔλωρ prey, τέκμωρ = τέκμαρ bound.

154 D. a. In the Gen. Dat. Dual, Plm. has *οιν* for *οιν*: ποδοῖν.

b. In the Dat. Pl., Plm. has both *σι* and *εσσι*: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: αἴγ-εσι.)

The *ε* of *εσσι* is sometimes omitted when the stem ends in a vowel: νέκυ-σσι, πελέκε-σσι. The irreg. ὄεσσι (from ὄϊ-*s* sheep) should perhaps be written ὄϊ-σσι. But in forms like ἔπεσσι, = *επεσ* + *σι* (55 D), the first *σ* belongs to the stem: εο in δέπασ-σι, and ποσσί = ποδ-σι (47 D), ἵρissi = ἱριδ-σι.

Exc. a. Stems in *ιν* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δοῦς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wrctch-ed*, *εἰς* (= *έν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδοῦς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *a* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-ν*.

Exc. a. Stems in *ευ* take *a*: *βασιλεύς* *king*, acc. *βασιλέ-α* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κίς* *weevil* (but nom. *ναῦ-s* *ship*, voc. *ναῦ*).—Only *παῖς* (*παιδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαῖμον* like the stem).

For irregular vocative in *πατήρ* *father*, *άνήρ* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Ποσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παιδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All *participles* of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *έκων* (*έκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *ὀδοῦς*, Hd. has *ὀδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ās* (stem *-αντ*), he forms a voc. sing. in *-ā*: *Πουλυδάμᾱ* (cf. 31), for *Πουλυδαμαντ*), nom. *Πουλυδάμας* *Polydāmas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the ease-ending: if the ease-ending is long, it receives the circumflex (121):

Thus *πούς* (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of *participles*: ὦν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of *pās all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of *παῖς boy, girl*, δμῶς *slave*, ζῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, ζῶων, Τρώων, φῶτων, φῶδων, δάδων, ὦτων, σέων.

d. Some words in which a stem of two syllables is *contracted* to one: ἔαρ *spring*, gen. ἔαρος or ἥρος, dat. ἔαρι or ἥρι.

161. QUANTITY. Several stems lengthen a short vowel in *monosyllabic* forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, ζ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φῦλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ τρίχ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	τρίχ
Gen.	φύλακ-ος	φλεβ-ός	σαλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σαλπιγγ-ι	τριχ-ί
Acc.	φύλακ-ᾱ	φλέβ-α	σαλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	τρίχ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σαλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπιγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σαλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπιγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σαλπιγγί	τριξί
Acc.	φύλακ-ᾱς	φλέβ-ας	σαλπιγγ-ας	τρίχ-ας

So ὁ γύψ (γῦπ) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἀραβ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μαστίς (μαστίγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμιγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *Σρίξ*, *τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρυκ*, *φοινίκ*, make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σωμᾶτ)	τὸ ἥπαρ <i>liver</i> (ἥπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κεράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κεράτ-ι (κεραῖ) κέρα
Acc.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κεράτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἥπάτ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ
Gen.	σωμάτων	ἥπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρασι
Acc.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ

So στόμα (στομαῖτ) *mouth*, ὄνομα (ονομαῖτ) *name*, δέλεαρ (δελεαῖτ) *baik*, τέρας (τεράτ) *prodigy*.

166. Here belong the stems in *ατ*, together with γάλα (γαλακτ) *milk*, μέλι (μελίτ) *honey*, and φῶς (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πρᾶγμα* (πρᾶγματ) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: φρέαρ *well*, gen. φρέατ-ος (also contracted φρητός), ἄλειφαρ (also ἄλειφᾱ) *unguent*, gen. ἀλείφατ-ος. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. ὕδωρ (ὕδατ) *water* and σκῶρ (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): πέρας *end*, gen. πέρατ-ος. Κέρας (κερατ) *horn* and τέρας (τερατ) *prodigy* sometimes

166 D. For φῶς, Hm. has only φᾶος or φῶος (cf. 370 D a), dat. φάει, plural φάεα. φᾶος is used also by Attic (Tragic) poets.

168 D. In κέρας, τέρας, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: κέραος, κεραῖ; and sometimes contracts them: κέρᾱ. Hd. changes *α* pure to *ε*, and does not contract: κέρεῖ, τέρεα.—For πέρας πέρατος, Hm. has πείραρ, πείρατος.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνυ-ος) *knee*, δόρυ (gen. δόρυ-ος) *spear*, and οὖς (gen. οὖ-ος) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ Σῆς (Σητ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἡ ὄρνις (ορνις) <i>bird</i>	ὁ γέρων (γεροντ) <i>old man</i>
Sing. Nom.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρων
Gen.	Σητ-ός	ἐλπίδ-ος	ἐρίδ-ος	ὄρνις-ος	γέροντ-ος
Dat.	Σητ-ί	ἐλπίδ-ι	ἐρίδ-ι	ὄρνις-ι	γέροντ-ι
Acc.	Σῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Σῆτ-ε	ἐλπίδ-ε	ἐρίδ-ε	ὄρνις-ε	γέροντ-ε
G. D.	Σητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὄρνις-οιν	γερόντ-οιν
Plur. N. V.	Σῆτ-ες	ἐλπίδ-ες	ἐρίδ-ες	ὄρνις-ες	γέροντ-ες
Gen.	Σητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνις-ων	γερόντ-ων
Dat.	Σησί	ἐλπίσι	ἐρισι	ὄρνισι	γέρουσι
Acc.	Σῆτ-ας	ἐλπίδ-ας	ἐρίδ-ας	ὄρνις-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γιγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects s on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , θ , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\nu\delta$, $\nu\theta$. Thus χάρις (χαριτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλείδα), and in the acc. pl. κλείς or κλείδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶτ, χρῶα. Hm. has also, but rarely, χρωτός, χρωτά. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close by*. From ἰδρῶς (ἰδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλῳ, ἔρῳ, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἔριδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληῖς, acc. sing. κληῖδα; the Doric has κλαῖς (Lat. clavis), rarely κλάξ.

172. III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν) <i>shepherd</i>	ὁ δαίμων (δαιμον) <i>divinity</i>	ὁ αἰών (αιων) <i>age</i>	ὁ ζῆρ (ζηρ) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	ζῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	ζηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	ζηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	ζῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	ζῆρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	ζηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαιμόν-οιν	αἰών-οιν	ζηρ-οῖν	ῥήτόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	ζῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	ζηρ-ῶν	ῥήτόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	ζηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	ζῆρ-ας	ῥήτορ-ας

So ὁ μῆν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμών (ἡγεμον) *leader*, ὁ παιάν (παιαν) *raean*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is ἀλ, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σωτέρ, Ἀπολλον, Πόσειδον.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον.

173. Syncopated Stems in ερ.

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.—The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἀστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγάτρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἄνερος, ἄνερες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hom. has both ἀνδράσι and ἄνδρεσσι.

'Ανήρ (*ανερ*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *ερ* comes before a vowel: it also inserts *δ* between *ν* and *ο*, to strengthen the sound (53): ἀνδρός, ἄνδρες, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνήρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρα
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρας

174. Comparative Stems in *ον*.

Adjectives of the comparative degree in *ων* (stem *ον*) drop *ν* in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μειζοσι	μειζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ον* throw back the accent on the antepenult: βέλτιον, αἴσχιον.

b. The forms with *ν* and the contracted forms are both in use. The intermediate forms (as μειζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For substantive stems in *ον* which occasionally drop *ν*, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by Hm. and Hd., but from κυκεῶν *mixed draught* Hm. makes acc. sing. κυκεῶ or κυκεῖα.

IV. Stems ending in *ς*.176. A. Stems in *ες*.

	τὸ γένος <i>race</i> (γενες)	M. F. εὐγενής N. εὐγενές <i>well-born</i> (ευγενες)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένῃ	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένῃ	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήκης (εὐήκες) *simple*.

177. The stems in *ες* are very numerous. The *substantive* stems are neuter, and change *ες* to *ος* in the nom. sing. (25). The *adjective* stems retain *ες* in the neut., but change it to *ης* in the nom. masc. and fem. (156).

Ἡ τριήρης (τριηρες) *trireme*, and some others in ἡρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς *ship*.

178. Before all case-endings, *ς* falls away (64). The vowels, which come together, are then contracted.—*εε* in the dual gives *η* (contrary to 32 d).—*εα* coming after a vowel gives *ᾱ* (contrary to 32 b): ὑγίης (ὕγιες) *healthy*, acc. ὑγιᾶ (but also ὑγιῇ), χρέος (χρεες) *debt*, neut. pl. χρέᾱ. But adjectives in *φης* have both *φνῇ* and *φνᾶ*: εὐφυής *witty*, εὐφυῇ and εὐφυνᾶ.—For contraction of *εας* to *εις* in the acc. pl., see 36 b.

179. Barytone words in *ης* have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρᾱτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts *εῖ* to *ει* in the dat. sing., and sometimes *εες* to *εις* in the nom. pl.—In the gen. sing., he sometimes contracts *εος* to *εως*: θάρσεως from θάρσος *courage*.—κλέος *fame* makes nom. pl. κλέᾱ for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the *ε* is sometimes contracted with it: εὐ ἀληής *glorious*, acc. pl. εὐκλεῖας for εὐκλεέας; but ἀγακλήος for ἀγακλεός gen. of ἀγακλής (in ἀκκληῖς for ἀκλεέες, the first *ε* is irreg. lengthened to *η*).—σπέος or σπείος *cave* has gen. σπείους, dat. σπήϊ (for σπέε-ι), dat. pl. σπήεσσι (for σπεέ-εσσι) and irreg. σπείσσι.—δέος *fear* has irreg. gen. δέιους.

The neuter ἀληθές (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθες; *really?*

180. Proper names in κληs, compounded with κλέος (κλεες) *fame*, have in some forms a double contraction: nom. (Περικλεης) Περικλῆς, gen. (Περικλεος) Περικλέους, dat. (Περικλεῖ, Περικλέει) Περικλεί, acc. (Περικλεα) Περικλέα, voc. (Περικλεες) Περικλείς.

181. B. Stems in αs, οs, ωs.

	τὸ κρέας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρωs <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἥρωs
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦs	ἥρω-ος
Dat.	(κρέα-ϊ) κρέα	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρωs
Du. N. A. V.			ἥρω-ε
G. D.			ἥρώ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρώ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

182. These stems are few in number, and all substantives. Those in αs are neuter: τὸ γῆρας *old age*, τὸ κνέφας *darkness*. Those in ωs are masculine: ὁ ἄως *jackal*, ὁ μήτρως *mother's brother*. In οs there are but two, both feminine: αἰδώς (αἰδος) *shame*, and Epic ἡώς (ηος) *morn* (= Attic ἔως, which is declined according to 146 and 148).

183. These all drop s before a case-ending, like stems in εs. In the dat. sing., αῖ is contracted to α: γήρα (for γήραϊ), though some would write γήραι.—The quantity of α in the contracted nom., acc., pl. is variable.—In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρωs are usually contracted: ἥρω, ἥρω (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρωs (for ἥρωες, ἥρωας).—Some of the stems in ωs have occasional forms according to the Attic Second Decl.: gen. sing. ἥρω, acc. ἥρων.

180 D. Hm. declines Ἑρακλῆς, Ἑρακλῆος (178 D), Ἑρακλῆϊ, Ἑρακλῆα, Ἑράκλεις.—Hd. Ἑρακλέης, Ἑρακλέος, Ἑρακλέϊ, Ἑρακλέα, Ἑράκλεες, one ε being rejected before endings that begin with a vowel.

182 D. Stems in αs. Hm. always has ᾱ for αα in the nom., acc., pl.: γέρα prizes, δέπα cups; he sometimes contracts in other cases: σέλα, κρεῶν or κρειῶν.—οὔδας ground, floor, κῶας fleece, κτέρας possession, in all other forms take ε for α: οὔδεος οὔδεϊ οὔδει, κῶεα κῶεσι, κτέρεα κτερέων funeral-gifts: so also poetic βρέτας, βρέτεος, image. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κῆs = κρέας.

The two stems in οs always show the contract form, even in Hm. and Hd. From stems in ωs, Hm. has ἥρωϊ and ἥρω, Μίνωα and Μίνω.

185. V. Stems in *ι* and *υ* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μυ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλις	πῆχυς	ἄστυ	μῦς	ἰχθύς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ϊ)	(πήχε-ϊ)	(ἄστε-ϊ)	μυ-ϊ	ἰχθύ-ϊ
Acc.	πόλει	πήχει	ἄστει	μῦν	ἰχθύν
Voc.	πόλι	πῆχυ	ἄστυ	μῦς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἄστε-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες)	(πήχε-ες)	(ἄστε-α)	μύ-ες	ἰχθύ-ες
Gen.	πόλεις	πήχεις	ἄστη	μυ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας)	(πήχε-ας)	(ἄστε-α)	μύ-ας or μῦς	ἰχθύ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βότρυς *cluster of grapes* (like ἰχθύς).

186. The final *ι* or *υ* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄστυ. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in *ι*. The New Ionic retains *ι* in all the forms, but contracts *ι* in the dat. sing. to *ι̇*, and *ιας* in the acc. pl. to *ις*. Thus Sing. πόλις, πόλιος, πόλι, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιας or πόλεις.

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλεϊ or πόλει, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνι dat. sing. of κόνις *dust*, ἀκοίτις acc. pl. of ἀκοίτις *wife*. He even uses πόλεις for πόλιας.

From πόλις itself, Hm. has also a peculiar form with *η*: πόληος, πόληϊ, πόλη-ες, πόληας.—For the datives πελέκεσσι, ἕεσσι, see 154 D.

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *εῖ* to *εἰ*, *υῖ* to *υἰ*, in the dat. sing., and *υας* to *ῦς* in the acc. pl.: πήχει, ἰχθυῖ, ἰχθυῦς.—Hd. has only the contraction of *υας* to *ῦς*.—For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in *ι* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *ος* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s* *sweet*, γλυκέ-*ος*, γλυκέ-*α*. Even in substantives, such forms as πόλε-*ος*, πήχ-*εος*, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *υε* in the dual and plural may be contracted to *ῡ*: ἰχθῦ (for ἰχθύε), ἰχθύς (for ἰχθύες): the acc. pl. generally has *ῡς* for *υας* (33).

188. Ἐγγέλ-*υς* *eel* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέλυ-*ος*, nom. pl. ἐγγέλει-*ς*.

The poetic adjective ἴδρις (*ιδρι*) *knowing* retains the final *ι* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρα-ός	νε-ός
Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο-ῖ	γρα-ῖ	νη-ῖ
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γρα- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρα-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γρα- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ῶν	γρα-ῶν	νε-ῶν
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ας</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὁδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

a. the gen. sing. has *ως* instead of *ος*, cf. 186.

b. the dat. sing. always contracts *εῖ* to *εῖ*.

189 D. *Stems in ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεῖς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆῃ, etc., dat. pl. ἀριστῆεσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηλῆῃ and Πηλέῃ, etc.; rarely with contraction: gen. Ὀδυσσεῦς, dat. Ἀχιλλεῖ, acc. Τυδῆ.

Boῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσι, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νῆς (11 D), gen. (νηός,) νέος, dat. νηῖ, acc. (νηα,) νέα, nom. pl. (νῆες,) νέες, gen. (νηῶν,) νεῶν, dat. νηυσί (νήεσσι, νέεσσι), acc. (νηας,) νέας. The forms not in () belong also to Hd.

c. the acc. sing. and acc. pl. have *ā* and remain uncontracted.

d. the contract nom. pl. has *ῆς* in the older Attic writers: thus βασιλῆς in Thucydides, instead of βασιλεῖς.

e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: Πειραιεύ-ς *Piraeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 178).

REM. f. The gen. in *εως* and the acc. in *εᾶ*, *εās*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος*, *ῆᾶ*, *ῆās*.

191. Some compounds of πούς (ποδ) *foot* form the acc. sing. as if from a stem in *ου*: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τρίποδα). Οἰδίπους *Oedipus* makes Οἰδίποδος and Οἰδίπου, Οἰδίποδι, Οἰδίποδα and Οἰδίπουν, Οἰδίπους and Οἰδίπου.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. οἷ-ς *sheep*, οἷ-ός, οἷ-ι, οἷ-ν; Pl. οἷ-ες, οἷ-ῶν, οἷ-σί, οἷ-ς (cf. 23 D).

VII. Stems ending in *ο*.

193. Sing. Nom.	ἡ πειζώ <i>persuasion</i> .
Gen.	(πειζό-ος) πειζούς
Dat.	(πειζό-ι) πειζοῖ
Acc.	(πειζό-α) πειζώ
Voc.	πειζοῖ

So ἡ ἡχώ (ἡχο) *echo*, Καλυψώ, *Δητώ*.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οι*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: λεχώ, nom. pl. λεχοί.

c. A few stems in *ον* have occasional forms as if from stems in *ο*: εἰκών (εἰκον) *image*, gen. εἰκοῦς, acc. εἰκά, acc. pl. εἰκοῦς, ἀηδών (αἰδον) *nightingale*, voc. ἀηδοῖ.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points.

1. In *all genders*,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (*αιν*, *οιν*).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (c) the N. A. V. P. end in *ᾶ*.

191 D. To Οἰδίπους belong also gen. Οἰδιπόδα-ο Hm., and in Trag. gen. Οἰδιπόδα, acc. Οἰδιπόδαν, voc. Οἰδιπόδα.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οι*: ὕις, ὕιος, etc., dat. pl. Hm. ὕεσσι (once οῖεσι) and ὕεσσι (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in οῦν: Ἰοῦν for Ἰώ.

3. In the *masculine* and *feminine*,
 f. the N. S. takes *ς* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 g. the A. S. takes *ν* generally when the stem ends in a vowel.
 h. the A. P. ends in *ς*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *ᾱ* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *ὀδόντ-ᾱ(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νς*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ᾱς*, *ους*; but the connective *α* remained short: *ὀδόντ-ᾱ(ν)ς* Lat. *dent-ēs*.

196. The principal differences of ending are found

- in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ως*).
- in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
- in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (*ἑτερόκλητα differently declined*). Thus N. S. *σκότος* *darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου* or *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *κλης* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ δένδρον* *tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον* *tear*, D. P. *δάκρυσι*

197 D. In Hd., some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης* *master*, A. S. *δεσπότεα*.—From *Σαρπηδών*, Hm. has *Σαρπηδόνας*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνωος*, etc. (182 D).

199 D. Hm. *ἄλκ-ι* D. S. of *ἄλκή* *strength*,—*ὑσμίν-ι* D. S. of *ὑσμίνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ(γ)* *whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχώρ* *lymph*,—*ἰώκ-α* A. S. of *ἰωκή* *roul*,—*[νίφα* Hes. A. S. of *νιφάς(δ)* *snow*],—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slave*,—*δέσματ-α* Pl. of *δεσμός* *bond*,—*προσώπατ-α* Pl. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά* *side*.

From *Πάτροκλος*, declined regularly, Hm. has also *Πατροκλήος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆει* (stem *ἡνιοχεν*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπιῆας*, A. P. of *Αἰθίοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D. πυροῖς; ὁ ὄνειρο-*s dream* (2d Decl.), but also G. S. ὀνειράτ-ος, N. P. ὀνειράτ-α (3d Decl.); ἡ ἄλω-*s threshing-floor* declined like ἕως (148), but sometimes G. ἄλων-ος, etc.: like ἄλω-ς are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-*s corn*, Pl. τὰ σῖτα; ὁ σταῖμος *station, stall*, Pl. often τὰ σταῖμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτήσια *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὄναρ *dream*, ὕπαρ *walking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλῃ *arm-pit* used only in the phrase ὑπὸ μάλῃς (later ὑπὸ μάλῃν).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Ἀρες) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἀρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονατ: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γύναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικε, γυναικοῖν; Pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευθα (also κέλευδοι) Pl. of ἡ κέλευθος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἐγκατα *entrails*, D. ἐγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσων, D. ὄσσοις),—Pl. ὄχρα, ὄχρων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κοιδή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἡδός *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δατ *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηϊ, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἀρεῖ, Ἀρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνῃσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δονρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διῖ, A. Δία, V. Ζεῦ.

7. ἡ Ξέμις (Ξεμιδ) *right*, declined reg.: but in the phrase Ξέμις εἶναι (*fus esse*, Indic. Ξέμις ἐστί *fus est*), the N. S. is used for the Acc. Ξέμιν.

8. ὁ ἡ κοινωνό-ς *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας, only found in Xenophon.

9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός. κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.

10. ὁ λᾱ-s *stone*, contr. from λᾱα-s, G. λᾱ-ος, D. λᾱ-ι, A. λᾱα-ν, λᾱ-ν; Pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι or λᾱ-εσι. Poetic word for λίθος.

11. ὁ ἡ μάρτυ-ς *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ: μάρτυρος, μάρτυρι, etc.

12. ὁ ἡ ὄρνις (ορνιῖ) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.

13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ουας, οὔατος, etc., see below.

14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.

15. ὁ πρεσβευτής (πρεσβευτα) *embassador*: in the Plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-ς *embassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.

16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.

17. ὁ νιό-ς *son*, declined reg.: also from a stem νιες, G. νιέος, D. νιέῃ (A. νιέα rare); Du. νιέε, νιέοιν; Pl. νιέῖς, νιέων, νιέσι, νιέῖς.

18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χεροῖν, D. P. χερσί.

19. ὁ χούς *congius*, reg. like βοῦς, but A. P. χόας. Also G. S. χοῶς, A. S. χοῶ, A. P. χοᾶς (as if from st. χοεῖν, cf. 190 e); these are sometimes written χοῶς, χόα, χόας.

20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρέος *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.

22. ὁ Ἀΐδης Hm. (Att. Ἀΐδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδη, A. Ἀΐδην; but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 3d decl.). Rare N. Αἰδωνεύ-ς, D. Αἰδωνῆϊ (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διῖ.

7. Ξέμις: Hm. Ξέμιστος, etc., Pind. Ξέμιτος, etc.

11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.

13. οὖς: Dor. ὠς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὠσί.

17. νιός: Hm. often has νιός, νιόν, νιέ,—other forms of the 2d decl. very rarely. Of the forms from st. νιες, he has all (mostly uncontracted) except D. P. Further, from st. νί, he has νίος (gen.), νίῃ, νία, νίε, νίες, νιάσι, νίας.

18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χεῖρεσσι.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κάρᾱ *head*, Hm. κάρη, stems καρῆτ and κῤῥᾱτ, also with inserted α, καρῆατ, κῤῥᾱατ.

Gen. Sing. κάρητος κάρηατος κῤῥᾱατος κῤῥᾱτός

Dat. κάρητι (Trag. κάρᾱ) κάρηατι κῤῥᾱατι κῤῥᾱτί

Acc. κάρη, also κάρ κῤῥᾱτα masc. and neut.

Nom. Plur. κάρᾱ, also κάρηνα κάρηατα κῤῥᾱατα

Gen. κάρηνων κῤῥᾱτων, Dat. κῤῥᾱσί

Acc. = Nom. (κῤῥᾱτας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κᾱρα, D. S. κᾱρᾱ, and the forms from st. κῤῥᾱτ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λιτί, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆις (for μῆν-s, and that for μῆν-s), only Nom. Sing., Ionic and poetic form for ὁ μῆν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πληθεῖ, πληθει.

29. ἡ πτυχή *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -δι for the place *where*: ἄλλο-δι *elsewhere*.

b. -θεν for the place *whence*: οἶκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-s); but ο is sometimes used for final α of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a *connecting vowel*: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the *accusative* form: Μέγαρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκα-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήναζε (for Ἀθῆνας-δε, 56) *toward Athens*, Θήβαζε (for Θῆβας-δε) *toward Thebes*, Σύραζε (for Συρας-δε) *out* (Lat. foras).

203 D. The local endings are much more frequent in Hm.: οἶκοδι *at home*, Ἰλίδι πρὸ *before Troy*, οὐρανόθεν *from heaven*, ἀγορήθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κῤῥᾱ-θεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, ὕνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Ἀΐδουδε *to (the abode of) Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοῖ *at Pytho*, Ἴσθμοῖ *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιᾶσι *at Plataea*, εὔρῳσι (Lat. foris) *at the doors, abroad*, ὥρῳσι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος, η (or ā), ον* (Lat. *us, a, um*).

S. N.	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλιᾶ
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φιλιά

REM. a. The vowel *a* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-*ā*, αἰσχροῦς *shameful*, fem. αἰσχροῖ-*ā*. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλός *simple*, fem. ἀπλό-*η*, ἀρμός *collected*, fem. ἀρμό-*ā*.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φω*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-*φι* (less correctly βιηφι) *with violence*, κλισίη-*φι* *in the tent*, ἀπὸ νευρῆ-*φι* *from the bow-string*; irregular ἐπ' ἐσχαρῶ-*φι* (for ἐσχαρη-*φι*) *on the hearth*.—(b) in the 2d declension: Ἰλιδ-*φι* of *Troy*, θεῶ-*φι* *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὄχρεσ-*φι* *from the car*, παρὰ ναῦ-*φι* *by the ships*, πρὸς κοτυληδόν-*ο-φι* (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-*φι* *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *ā* in the Feminine, see 125 D. Hm. has δῖα, fem. of δῖος *divine*, with short *α*: δῖα θεῶν *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυράς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρά	ἀργυρῶ
A.	ἀπλοῦν	ἀπλήν	ἀπλοῦν	ἀργυροῦν	ἀργυράν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρῶ	ἀργυρά	ἀργυρῶ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρά
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	ἀργυροῦς	ἀργυράς	ἀργυρά

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχος, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχος <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσύχου		ἱλεω	
D.	ἡσύχῳ		ἱλεφ	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχω		ἱλεω	
	ἡσυχوين		ἱλεων	
P. N.	ἡσυχαι	ἡσυχα	ἱλεφ	ἱλεω
G.	ἡσύχων		ἱλεων	
D.	ἡσύχοις		ἱλεφς	
A.	ἡσύχους	ἡσυχα	ἱλεως	ἱλεω

210. ἱλεως is a specimen of the few adjectives which follow the Attic Second Decl.—Πλέως *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλεως, Hm. has ἱλαός (also in Att. poets): for πλέως, Hm. πλεῖ-ος, πλείη, πλείον, Hd. πλέος, η, ου.—Hm. has ὥς (only in this form), but for σῶος he has σός, σή, σόν, Comp. σαώτερος.—With ζῶός, ή, όν *living*, he has N. S. ζῶς, A. ζών.

but forms a Fem. *πλέα* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σᾶ* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ᾱ*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εα*.

	<i>sweet</i>			<i>black</i>		
S. N.	ἡδύς	ἡδεῖα	ἡδύ	μέλας	μέλαινα	μέλᾱν
G.	ἡδέος	ἡδείας	ἡδέος	μέλᾱνος	μελαίνης	μέλᾱνος
D.	ἡδεῖ	ἡδεῖα	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
A.	ἡδύν	ἡδεῖαν	ἡδύ	μέλανα	μέλαιναν	μέλαν
V.	ἡδύ	ἡδεῖα	ἡδύ	μέλαν	μέλαινα	μέλαν
Dual	ἡδέε	ἡδεῖα	ἡδέε	μέλανε	μελαῖνα	μέλᾱνέ
	ἡδέοιν	ἡδεῖαιν	ἡδέοιν	μελάνοιν	μελαῖναιν	μελάνοιν
P. N.	ἡδεῖς	ἡδεῖαι	ἡδέα	μέλανε	μέλαιναι	μέλᾱνα
G.	ἡδέων	ἡδεῖων	ἡδέων	μελάνων	μελαινῶν	μελάνων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι	μέλασι	μελαῖναις	μέλασι
A.	ἡδεῖς	ἡδεῖας	ἡδέα	μέλᾱνας	μελαῖνας	μέλᾱνα

So *γλυκὺς sweet*, *βραδύς slow*, *βραχύς short*, *ταχύς swift*, *εὐρύς wide*.

REM. a. In *ἡλύς female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (μελᾱν) *black*, Fem. μέλαινᾱ, for μελαν-ια (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινᾱ*, *τάλᾱν unhappy* and *τέρην*, *τέρεινᾱ*, *τέρεν tender*.

214. 3. *Stems in ντ*. In these, the Fem. *ντ-ια* becomes -σα, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εἰᾱ*, *εἰᾱς*, etc., Hd. has *εἶᾱ*, *έης*, *έη*, *εἶᾱν*, etc. Hm. commonly has *εἰᾱ*, *έίης*, etc., but *ὠκέα* for *ὠκεῖα*, *βαδείης* and *βαδέης*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πουλύς* (for *πολύς*), as well as *θῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *έα* for *ύν*: *εὐρέα πόντον the wide sea*.

214 D. Adjectives in *εις* (εντ) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμήεις honorable*, *λωπεῦντα*=*λωτόεντα filled with lotus*, poet. *περοῦσσα*=*περπέσσα winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in *εντ* have *εσσα*, not *εισα*, in the Fem., for *εντ-ια*. For their D. P., see 50 a.

S. N.	<i>loosing</i>	λύων	λύουσα	λύον	<i>giving</i>	διδούς	διδούσα	διδόν
	G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος	
	D.	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι	
	A.	λύοντα	λύουσιν	λύον	διδόντα	διδούσαν	διδόν	
	V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν	
Dual		λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε	
		λύόντων	λυούσων	λύόντων	διδόντων	διδούσων	διδόντων	
P. N.		λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα	
	G.	λύόντων	λυουσών	λύόντων	διδόντων	διδουσών	διδόντων	
	D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι	
	A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα	
S. N.	<i>loosing</i>	λύσας	λύσασα	λύσαν	<i>showing</i>	δεικνύς	δεικνύσα	δεικνύν
	G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος	
	D.	λύσαντι	λυσάση	λύσαντι	δεικνύντι	δεικνύση	δεικνύντι	
	A.	λύσαντα	λυσάσαν	λύσαν	δεικνύντα	δεικνύσαν	δεικνύν	
	V.	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν	
Dual		λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε	
		λυσάντων	λυσάσων	λυσάντων	δεικνύντων	δεικνυσών	δεικνύντων	
P. N.		λύσαντες	λυσάσαι	λύσαντα	δεικνύντες	δεικνύσαι	δεικνύντα	
	G.	λυσάντων	λυσασών	λυσάντων	δεικνύντων	δεικνυσών	δεικνύντων	
	D.	λύσασι	λυσάσαις	λύσασι	δεικνύσι	δεικνύσαις	δεικνύσι	
	A.	λύσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα	
S. N.	<i>loosed</i>	λυθείς	λυθείσα	λυθέν	<i>pleasing</i>	χαρίεις	χαρίεσσα	χαρίεν
	G.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος	
	D.	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεσση	χαρίεντι	
	A.	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσσαν	χαρίεν	
	V.	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν	
Dual		λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαρίεσσα	χαρίεντε	
		λυθέντων	λυθείσων	λυθέντων	χαρίέντων	χαρίεσών	χαρίέντων	
P. N.		λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα	
	G.	λυθέντων	λυθεισών	λυθέντων	χαρίέντων	χαρίεσών	χαρίέντων	
	D.	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσσαις	χαρίεσι	
	A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσας	χαρίεντα	

REM. a. The fem. adj. *χαρίεσσα* arose probably from a form without *ν*, *χαριετ-ια* (60); while the fem. part. *λυθείσα* arose from *λυζεντ-ια*, *λυζεν(σ)σα* (48), *λύουσα*, from *λουντ-ια*, *λουν(σ)σα*, etc.

215. Participles which have *οντ* after *α*, *ε*, *ο*, are contracted: *τιμάων* (*τιμαοντ*), *τιμάουσα*, *τιμάον* *honoring*, contr. *τιμών*, *τιμῶσα*, *τιμών*; *φιλέων* (*φιλεοντ*), *φιλέουσα*, *φιλέον* *loving*, contr. *φιλών*, *φιλοῦσα*,

φιλοῦν; δηλῶν (δηλοοντ), δηλόουσα, δηλόον *manifesting*, contr. δηλῶν, δηλοῦσα, δηλοῖν. The *uncontracted* forms are like those of λύω (214); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλοῦσα	φιλοῦντε
	τιμῶντοιν	τιμῶσαιν	τιμῶντοιν	φιλοῦντοιν	φιλοῦσαιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσῶν	τιμῶντων	φιλοῦντων	φιλουσῶν	φιλούντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in οτ*. These are participles of the Perfect Active. The ending οτ in connection with the fem. ια is changed to υιά.

	<i>having loosed</i>			<i>standing</i>		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστῶτος	ἑστῶσης	ἑστῶτος
D.	λελυκότι	λελυκυῖα	λελυκότι	ἑστῶτι	ἑστῶσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκυῖα	λελυκότε	ἑστῶτε	ἑστῶσα	ἑστῶτε
	λελυκότοιν	λελυκυῖαιν	λελυκότοιν	ἑστῶτοιν	ἑστῶσαιν	ἑστῶτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυῖων	λελυκότων	ἑστῶτων	ἑστῶσῶν	ἑστῶτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστῶσι
A.	λελυκότας	λελυκυῖας	λελυκότα	ἑστῶτας	ἑστῶσας	ἑστῶτα

REM. a. ἑστός is contracted from ἑσταως, and is irregular in the formation of the Fem. The neuter form ἑστός is also irregular.

REM. b. υια of the Fem. appears to imply a masc. and neut. ending υτ (= οτ); υτ-ια would give υσια (62), and then υια (64).

217. *Adjectives of Two Endings*. In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in s: M. F. ἀληθής (αληθες) *true*, N. ἀληθές (cf. 176).

b. Most stems in ν: M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὐδαιμον, M. F. ἄρρην (ἄρσην, st. αρσεν) *male*, N. ἄρρεν (cf. 172).

c. A few simple stems ending in other letters, as M. F. ἴδρι-ς *knowing*

N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἄπατορ; εὐελπις (ευ-ελπιδ) *of good hope*, N. εὐελπι; φιλοπολις (φιλο-πολιδ) *citiz-loving*, N. φιλόπολι; εὐχαρις (ευ-χαριτ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπου (191) and δίποδα.

S. N.	ἀληθής ἀληθές	εὐδαίμων εὐδαιμον	εὐελπις εὐελπι
G.	ἀληθοῦς	εὐδαίμονος	εὐελπίδος
D.	ἀληθεῖ	εὐδαίμονι	εὐελπίδι
A.	ἀληθῇ ἀληθές	εὐδαίμονα εὐδαιμον	εὐελπιν εὐελπι
V.	ἀληθές	εὐδαιμον	εὐελπι
Dual	ἀληθεῖ ἀληθοῖν	εὐδαίμονε εὐδαιμόνοι	εὐελπίδε εὐελπίδοι
P. N.	ἀληθεῖς ἀληθεῖ	εὐδαίμονες εὐδαίμονα	εὐέλπιδες εὐέλπιδα
G.	ἀληθῶν	εὐδαιμόνων	εὐελπίδων
D.	ἀληθέσι	εὐδαίμοσι	εὐέλπισι
A.	ἀληθεῖς ἀληθεῖ	εὐδαίμονας εὐδαίμονα	εὐέλπιδας εὐέλπιδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *ripe*, σόφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

For comparatives in ων, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπαγ) *raptacious*, φυγὰς (φύγαδ) *fugitive*, ἄγνωσ (αγνωτ) *unknown*, ἄπαις (απαιδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντοῦ, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾱ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτηρ *of mighty father*, ἀντιάειρα *match for men*, βωτιάειρα *nourishing men*, κυδιάειρα *making men glorious*, πουλυβότειρα *much-nourishing*, ἰοχέαιρα *arroy-showering*, ἵπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. θάλεια *rich* there is a Neut. Pl. θάλα.

219 D. Hm. and Hd. have πολλός, ή, όν reg. like αγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολὺς, πολύ, πολύν, as well as πολὺς, πολὺ, πολύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσι or πολέσι, A. πολέας.

The masc. προΰς is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ μεγάλοιιν	μεγάλα μεγάλαιιν	μεγάλῳ μεγάλοιιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. a. *πρᾶος* *mild* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραείας*, etc. The Masc. and Neut. Sing. are formed from st. *πραο*, rarely from *πραῦ*: *πράον*, *πράῳ*, *πράον*. In the Masc. and Neut. Pl., both formations are used: *πράοι* and *πραεῖς*, *πραέα* and *πράα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένης (πενητ) <i>poor</i>	πενέστερος	πενέστατος

χαριέστερος and *πενέστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις*(δ) *impetuous*, M. *δοῦρο-ς*; *πλείρᾳ* *fat*, *rich*, M. *πίων*; *πρέσβᾳ* and *πρέσβειρᾳ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράζω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *δαμειαί* *crowded*, *ταρφειαί* *frequent*, M. *δαμείες*, *ταρφέες*.

In Hm., *ἐρίηρο-ς* *trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός-ς, ἀξίω-ς.—But if the penult is long by nature or position, *ο* remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always, when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

b. The adj. γεραιός (*senex*) always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop *ο* after *αι*: γεραίτερος, παλαιάτατος.

c. μέσος *medius*, ἴσος *equal*, εὐδῖος *serene*, πρώϊος *early*, ὕψιος *late*, take *αι* in place of *ο* or *ω*: μεσαίτατος, πρωϊάτερον.—ἡσυχος *quiet* has ἡσυχάτερος and ἡσυχώτερος; φίλος *dear*, beside φιλότερος, -τατος, has φίλτερος, -τατος and φιλαίτερος, -τατος.—From πλησίον *adv. near* come πλησιαίτερος, -τατος; likewise παραπλησιαίτερος *more similar*; and from προὔργον (for πρὸ ἔργου *advantageous*) comes προὔργιαίτερος.

d. Some adjectives take the irregular endings εστερος, εστατος. So

1. Stems in *ον*: σῶφρων (σωφρον) *discreet*, σωφρονέστερος, εὐδαίμων (ευδαιμων) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πίων *fat*, πióτερος, -τατος, and πέπων *rîpe*, πεπαίτερος, -τατος.

2. ἀκράτος *unmixed*, ἐρρώμενος *strong*, ἄσμενος *glad*, and occasionally some others in *ος*: ἀκρατέστερος, ἐρρώμενέστερος.

3. Some contract adjectives in (*οος*) *ους*: εὐνούστερος (for ευνοεστερος) from εὐνοος (εὐνοος) *well-disposed*.

e. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτῃς *thievish*, have ἰστερος, ἰστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: ὑβριστότερος from ὑβριστής *insolent*.

g. Compounds of χάρις *favor*, form the Comp. and Sup. as if they ended in χαρίτω-ς; ἐπιχαριώτερος from ἐπιχάρις *agreeable*.

B. By *ων* and *ιστος*.

222. A much less frequent ending of the Compar. is *ιον* (Nom. M. F. *ῖων*, N. *ῖον*), of the Superl. *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: δῖζυρότερος *Hm. more wretched*.—From ἴδῖς *straight*, *Hm.* makes ἰδύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος (cf. 370 D a); from ἀχαρίς *unpleasing*, ἀχαρίστερος (for αχαριτ-τερος).—The force of the ending is nearly lost in θηλύτερος *feminine*, ἀγρότερος *wild* (living in the country), ὄρεστερος *living in the mountains*, θεώτερος *belonging to the gods*, δεξιτερός *Lat. dexter*, which differ little from θήλυς, ἄγριος, ὕρειος, θεῖος, δεξιός.

222 D. The forms with *ων*, *ιστος* are much more frequent in poetry: thus (the starred forms are un-Homeric), *βαδίων, βάδιστος (βαδύς *deep*),—βράσσων = *βραδίων, βάρδιστος = *βράδιστος (βραδύς *slow*),—*βράχιστος (βραχύς *short*),—γλυκίων (γλυκύς *sweet*),—ἐλέγχιστος (ἐλεγχέες *Pl. infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύ-s <i>pleasant</i> (ἡδ-ομαι <i>am pleased</i>)		ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-s <i>swift</i> (τάχ-ος <i>swiftness</i>)		ἑάσσων (for ταχ-ίων)	τάχ-ιστος
μεγ-α-s <i>great</i> (μέγ-εσος <i>greatness</i>)		μείζων (for μεγ-ίων)	μέγ-ιστος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρό-s <i>hostile</i> (ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-s <i>shameful</i> (αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος

REM. a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *ἑάσσων*, *ἑάσσον*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ιον*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἄριστος (ἄρης, ἀρετή <i>virtue</i>)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος <i>strength</i>)
	λῶϊων	λῶϊστος

REM. a. *ἀμείνων*, *ἄριστος*, refer more to *excellence* or *worth* ; *κρείσσων*, *κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσσων*.

2. κακός <i>bad</i>	κακίων	κάκιστος
	χείρων (deterior)	χείριστος
	ἥσσων (inferior)	ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος <i>little, few</i>	ἐλάσσων (ἐλάττων)	ὀλίγιστος
		ἐλάχιστος

**κυδίων*, *κύνιστος* (*κυδρός glorious*),—*μάσσων*, *μήκιστος*, Dor. **μάκιστος* (*μάκρός long*),—*οἰκτιστος* (*οἰκτρός pitiable*),—*πασσων* = **παχίων*, *πάχιστος* (*παχύς thick*),—*φιλίων*, **φίλιςτος* (*φίλος dear*),—*ῥκιστος* (*ῥκύς quick*).—Hd. has *μέζων* for *μείζων*.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. *ἀρείων* : Pos. *κρατύς powerful*, Sup. *κάρτιστος* (57) : Comp. *λῶϊων* and *λῶϊτερος*.—Hd. and Dor. *κρέσσων* for *κρείσσων*.—Poet. *βέλτερος*, *βελτατος* (not used in Hm.) : *φέρτερος* more excellent, *φέρτατος* and *φέριστος*.

2. Hm. Comp. *κακώτερος* : *χερείων* (Dor. *χερήων*), *χεριώτερος*, *χειρότερος* : also the defective forms, D. S. *χέρηϊ*, A. S. *χέρηα*, N. P. *χέρηες*, Neut. *χέρηα* or *χέρεια*.—Hd. *ἑσσων* for *ἥτσων*.

4. Hm. Comp. *ὀλίζων*.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i>	πλείων or πλέων (39) Neut. πλέον, also πλείν	πλείστος
6. καλὸς <i>beautiful</i>	καλλίων	κάλλιστος (<i>κάλλος beauty</i>)
7. ῥάδιος <i>easy</i>	ῥάων	ῥᾶστος
8. ἀλγινὸς <i>painful</i>	ἀλγίων	ἄλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρὸ <i>before</i>)	πρότερος <i>prior</i>	πρῶτος <i>primus</i>
	ὑστερος <i>later, latter</i>	ῥστατος <i>latest, last</i>

REM. a. πρῶτος is probably made by contraction from προ-ἄτος. The same superlative ending ἄτος appears also in

ἔσχατος *extremus*; and in the two following (mostly poetic) forms: νέατος *novissimus, last in place* (from νέος *novus*), and ῥπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικάως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *εν*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. ῥηϊδῖος (also in Hd.): adv. ῥηϊδίως, often ῥεῖα, ῥέα: Comp. ῥηϊτερος: Sup. ῥηϊτατος and ῥηϊστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (*κερδαλέος gainful, artful, κέρδος gain*).

10. ῥιγίων, ῥίγιστος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥίγος *cold*).

11. κήδιστος (*κηδεῖος dear, κῆδος care*).

12. Poet. (not in Hm.) ὕψων, ὕψιστος (*ὕψηλός high, ὕψος height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύτερος, τατος (from βασιλεῖς *king*), κουρότερος (*κοῦρος youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: ὀπλότερος *younger, ὀπλότατος*,—ἀφάρτερος (*ἄφαρ forthwith*);—and several expressing place: ἐνέρτερος *lower* (Trag. ἰέρτερος, ἔνεροι *inferi, ἐνερθεν or νέρθεν infra*),—παροίτερος (*πάροιθεν before*),—ὀπίστατος (*ὀπίσθεν behind*),—ἐπασσύτερος (*ἄσσον nearer*),—μυχοίτατος (*ἐν μύχῳ in a recess*).—The ending *ατος* appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοῖσδος (Trag. λοῖσδιος), λοισδήτιος. Hm. has ῥστατίος = ῥστατος, and in the same sense δεύτατος (*δεύτερος second*).—A strengthened Sup. is Hm. πρώτιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλα, as well as μεγάλως.

227. An earlier form for adverbs ends in *ǎ*: ταχύς *quick*, Adv. τάχῃ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in *ως* from comparatives and superlatives: βεβαιότερως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in *ω* (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in *ω*: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

Sing. Nom.	First Person. ἐγώ <i>I (ego)</i>	Second Person. σύ <i>thou (tu)</i>	Third Person.
Gen.	ἐμοῦ, μου	σου	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Acc.	ἐμέ, μέ	σέ	ἑ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφῶι)
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶϊν)
Plur. Nōm.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in *ǎ* are more frequent in Hm.: κάρτα *valde* (κρατός, 223 D, 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὀκα *quickly* (ὠκύς).

For εὖ, Hm. has εὔ, whenever the *υ* would be long by position: εὔ γνοίην; so too in compound words: εὐζῶνος. But εὐ is sometimes found before a mute and liquid: εὐπλεκτος or εὔπλεκτος.—Hm. has also a defective adj. εὖς or ἑὺς, A. S. εὔν or ἡύν, also G. S. ἐῆος, and G. P. ἐάων Neut.

229 D. ἔκας *far*, Hm. ἐκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω,—ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for ἀγχιον, 60) also ἄσσοτέρω, ἀγχιιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιστος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *ἐ* (*se*). But the Nom. is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω*, *σφω*.

The stems of the Plural are *ήμε*, *ύμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει this pleases me, not thee*; *παρ' ἐμοῦ from me*, not *παρά μου*, *ἐπὶ σοὶ upon thee*, not *ἐπὶ σοι*: yet *πρὸς με to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν*, *ὑμᾶς*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

233 D. *Personal Pronouns in the Dialects*. Hm. has the following forms: those not in () are found also in Hd.

S. N.	<i>ἐγώ</i> , (<i>ἐγών</i>)	<i>σύ</i> , (<i>τύνῃ</i>)	
G.	[<i>ἐμέο</i>], <i>ἐμεῦ</i> , <i>μεῦ</i> (<i>ἐμέϊο</i> , <i>ἐμέθεν</i>)	<i>σέο</i> , <i>σεῦ</i> (<i>σεῖο</i> , <i>σέθεν</i>)	<i>ἑο</i> , <i>εῦ</i> (<i>εῖο</i> , <i>εῖθεν</i>)
D.	<i>ἐμοί</i> , <i>μοί</i>	<i>σοί</i> , <i>τοί</i> , (<i>τεῖν</i>)	<i>οῖ</i> , (<i>εῖο</i> , 23 D a)
A.	<i>ἐμέ</i> , <i>μέ</i>	<i>σέ</i>	<i>ἑ</i> , (<i>εἑ</i>), <i>μῖν</i>
Dual.	(<i>νῶϊ</i> , <i>νῶ</i>) (<i>νῶϊν</i>)	(<i>σφῶϊ</i> , <i>σφῶ</i>) (<i>σφῶϊν</i>)	(<i>σφῶέ</i>) (<i>σφῶϊν</i>)
P. N.	<i>ἡμεῖς</i> , (<i>ἄμμες</i>)	<i>ὑμεῖς</i> , (<i>ῥμμες</i>)	<i>σφεῖς</i> not in Hm.
G.	<i>ἡμέων</i> , (<i>ἡμείων</i>)	<i>ὑμέων</i> , (<i>ῥμείων</i>)	<i>σφέων</i> , (<i>σφείων</i>)
D.	<i>ἡμῖν</i> , (<i>ἄμμι</i>)	<i>ὑμῖν</i> , (<i>ῥμμι</i>)	<i>σφίσι</i> , <i>σφί</i>
A.	<i>ἡμέας</i> , (<i>ἄμμε</i>)	<i>ὑμέας</i> , (<i>ῥμμε</i>)	<i>σφέας</i> , (<i>σφεῖας</i>), <i>σφᾶ</i>

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μῖν*, the Dor. and Trag. have *νῖν*: both are enclitic, both used in all genders, and *νῖν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὑμέες*, *σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τύ* (*tu*) for *σύ*, G. *τεῦ*, *τεῦς*, *τέους*, D. *τοί* for *σοί*; also *ἐμῖν*, *τῖν*, *ῖν* for *ἐμοί*, *σοί*, *οῖ*, A. *τέ*, enclitic *τύ*, for *σέ*. N. P. *ἄμές*, *ὑμές*, G. *ἄμέων*, D. *ἄμῖν*, A. *ἄμέ*, *ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τύ*, *τοί*, *τῖν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς*, *αὐτή*, *αὐτό* *self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *αὐτός* (Hm.), *ωὐτός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταυτόν), it signifies *the same* (Lat. idem).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself.</i>
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
	or σαυτοῦ -ῆς	σαυτῷ -ῇ	σαυτόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -ήν -ό	<i>himself, her-</i>
	or αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν -ό	<i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N. F.	Acc. M. F. N.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς ἡμᾶς αὐτούς -άς <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμῖν αὐτοῖς	-αῖς ὕμᾶς αὐτούς -άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς σφᾶς αὐτούς -άς <i>themselves</i>
		Neut. σφέα αὐτά	

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὅν *my, mine*, from εμε.
 σός, ἡ, ὅν *thy, thine*, from σε.
 ὅς, ἡ, ὅν *his, her, its*, from ἐ.

ἡμέτερος, α, ὃν *our, ours*, from ἡμε.
 ὑμέτερος, α, ὃν *your, yours*, from ὑμε.
 σφέτερος, α, ὃν *their, theirs*, from σφε.

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, εἴ αὐτῷ, not ἐμαυτόν, ἐαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also τεός (Doric, = tuus), ἐός; ᾧμός *our* (properly Dcr.), ᾧμός, σφός; also (from the dual stems νω, σφω) νωίτερος, σφωίτερος, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέτερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, αὕτη, τοῦτο *this, that,*
ὃδε, ἧδε, τόδε *this (this here).*

ὃδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an A-sound (*α, η*); but *ov*, where the article has an O-sound (*ο, ω*).

S. N.	ὁ	ἡ	τό	ὃδε	ἧδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τοῦτο
Dual	τά	τά	τά	τάδε	τάδε	τάδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοι	ταύται	τούτοι
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὃδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) *in this manner, thus, so*.

240. The demonstrative *ἐκεῖνος, ἐκείνη, ἐκεῖνο* *that* (that *there* or *yonder*) is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age.* These were *τόσος, τοῖος, τηλίκος*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, τοσαύτη, τοσοῦτο(ν) *such (in quantity or number),*
τοιούτος, τοιαύτη, τοιούτο(ν) *such (in quality),*
τηλικούτος, τηλικαύτη, τηλικούτο(ν) *such (in age or size).*

to us (you) both.—*ἄμω*s (also written *ᾰμῶ*s) is found in Att. poetry for *ἐμῶ*s.
 —*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖα*, G. D. D. *τοῖν*, N. P. *τοί, ταί*, G. Fem. *τάων*, D. *τοῖσι, τῇσι* or *τῆς*. For *τοῖςδε* Hm. has *τοῖςδεσσ*: or *τοῖςδεσι*. The forms *τοί, ταί*, are also Doric.

When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are often written with an accent, *ῶ, ῇ, οῶ, αῶ*.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τησίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like οὗτος, by putting τοσ-, τοι-, τηλικ- in place of the initial *h* or *t* of οὗτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσόςδε, τοιόςδε, τηλικόςδε, are made by adding the enclitic δε to the forms of τόσος, τοῖος, τηλίκος, declined regularly (cf. ὅδε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *ι*, before which the short vowels (*ā*, *ε*, *ο*) are elided: οὗτοσί, αὐτηί, τουτί, ταυτί, ὀδί, τοιςδί, κεινωνί.

243. RELATIVE PRONOUN. The relative ὅς, ἧ, ὃ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἧ	ὃ	D. N. A.	ὅ	ἧ	ὃ	P. N.	οἷ	αῖ	ὦ
G.	οῦ	ἧς	οῦ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ῶν	ῶν
D.	ὃ	ἧ	ὃ					D.	οῖς	αῖς	οῖς
A.	ὃν	ἧν	ὃ					A.	οῦς	αῦς	ὦς

REM. a. ὅς is used as a *demonstrative* in the phrases καὶ ὃς ἔφη *and he said*, ἧ δ' ὅς *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τις, τι, enclitic, *some, any*.

Sing. Nom.	Gen.	Dat.	Acc.	Interrogative.		Indefinite.	
				M. F.	N. τί	M. F.	N. τι
				τίς	τί	τις	τι
				τίνος (τοῦ)		τινός (τοῦ)	
				τίνι (τῷ)		τινί (τῷ)	
				τίνα	τί	τινά	τι
Du. N. A. V.				τίνε		τινέ	
G. D.				τίνοι		τινοῖν	
Plur. Nom.	Gen.	Dat.	Acc.	τίνες	τίνα	τινές	τινά
				τίνων		τινῶν	
				τίσι		τισὶ	
				τίνας	τίνα	τινάς	τινά

REM. a. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

243 D. Hm. has also ὅ for ὅς, ὅου for οῦ, ἑῆς for ἧς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has ὅς, ἧ, οἷ, αῖ: for all other forms of the relative, he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ' ὃ, ἐξ οῦ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέφ, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δείνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἢ τὸ	δείνα	Plur.	δείνες
		δείνος		δείνων
		δείνι		
		δείνα		δείνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἥτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἄτινα
G.	οὗτινος	ἧστινος	οὗτινος		ὧντινων	ὧντινων	ὧντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὧντινα	ἧντινα	ὃ τι		οὗστινας	ἄστινας	ἄτινα
Du. N. A.	ὧτινε	ἄτινε	ὧτινε	G. D.	οἷντινῶν	αἷντινῶν	οἷντινῶν

For the way of writing ὃ τι or ὃ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὅτου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅτων, Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἄτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-πόιος, etc.

S. (ὅτις)	N. (ὅ ττι)	P.	N. ἄσσα (for ἄτια, 60)
ὅτεν (ὅττεο, ὅττεν)		ὅτεων	
ὅτεφ (244 D)		ὀτέοισι	
(ὅτινα)	N. (ὅ ττι)	(ὅτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ὅτῳ.

247-8 D. For πόσος, ὅσος, Hm. often has πόσος, ὅσος (once δσσάτιος). He often doubles π in the indef. relatives: ὀπποῖος, ὀππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, δκοῖος, κοῦ, κοτέ, ὕκη etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> <i>which? what?</i>	τίς <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) { <i>so</i> τοσόςδε { <i>much,</i> τοσοῦτος { <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort,</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) { <i>so old,</i> τηλικόςδε { <i>large</i> τηλικούτος	ἡλίκος, ὀπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

For the ending *τερος*, see 220. The form *τηλίκος* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	ἔνθα, ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποί <i>to</i> <i>some place</i>	ἔνθα, ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικαῦτα { <i>time</i>	ἡνίκα, ὀπηνίκα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	γῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόθι = ποῦ, ποδί = πού, ὅθι = οὗ; τόθι *there*, τόθεν *thence*;—also ἤμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. ἕως *as long as*, τέως *so long*, Hm. has also εἰως, τείως (and sometimes εἶος, τεῖος, though not thus written in our texts). In the same sense, he has ὅφρα, τόφρα. Beside ῇ, he has the form ῇχι, but uses both only in the *local* meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁπόσε.—For ἐνθαῦτα, ἐνδεῦτεν in Hd. see 66 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-αδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἶ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδή*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the *negative* pronouns and adverbs: *οὐτις, μήτις no one* (poet. for *οὐδεῖς, μηδεῖς*, 255; in prose only *οὐτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two*, *οὐδαμοῦ, μηδαμοῦ nowhere*, *οὐδαμῇ, μηδαμῇ in no way*, *οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖδεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τάς* = *οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δώδεκα*, *δωδέκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *εἰκοσι*; 30, *τριήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέτατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *εἰνατος*; 12th, *δυωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Hd. has *δυνώδεκα* (*δυωδέκατος*), *τριήκοντα* (*τριηκοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *εἰνατος* he has *εἰνάκις*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α'	εἷς, μία, ἓν <i>one</i>	(ὁ) πρῶτος (<i>the</i>) <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δίς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οἱ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεςκαίδεκα τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἐβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐννηκοστός	ἐννηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ'	τριακόσιοι, αι, α	τριᾶκοσιοστός	
400	υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντᾶκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾱκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἐπτᾶκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾶκοσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ'	ἐνάκᾱκοσιοι, αι, α	ἐνακοσιοστός	
		ἐννᾱκόσιοι, αι, α	ἐννακοσιοστός	
1,000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus υ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

But generally the letters are used as in the table. Those from α' to ς' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, ξ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\rho\omega\nu\varsigma' = 1859$.

REM. a. Stigma (5 b) in this use takes the place of Digamma (23 D). Koppa and Sampi, like Digamma, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μία	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ένός	μιάς	ένός	G. D. δυοῖν	τριῶν		τεσσάρων	
ένί	μιά	ένί		τρισί		τέσσαρσι	
ένα	μῖαν	ἓν		τρεις	τρία	τέσσαρας	τέσσαρα

Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), ἄν or a preposition being interposed: $\mu\eta\delta' \acute{\alpha}\nu \epsilon\iota\varsigma$, οὐδὲ παρ' ἐνός.

Δύο is sometimes used without inflection. A rare form for δυοῖν is δυνεῖν (used only in the gen.).

For σσ in τέσσαρες and all its forms, ττ is also used (41).

For *both*, we have ἄμφω (Lat. ambo), G. D. ἀμφοῖν; also the plural word ἀμφότεροι, αι, α, to which belongs the neut. sing. ἀμφότερον used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: τρίτος καὶ δέκατος, etc.

When the numbers 20, 30, etc., are connected with units by καὶ *and*, either number may precede: εἴκοσι καὶ πέντε or πέντε καὶ εἴκοσι; but if καὶ is not used, the larger number must precede: εἴκοσι πέντε 25. So also ἑκατὸν δέκα 110, etc. The 21st is expressed by εἷς καὶ εἰκοστός or πρῶτος καὶ εἰκοστός or εἰκοστός πρῶτος; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one or two*. So 28, 29, 38, 39, etc.; ναυσὶ μιάς δεούσαις πεντήκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the 28th year*.

255 D. 1. Hm. has also Fem. ἰᾶ, ἰῆς, ἰῆ, ἰᾶν, with D. S. masc. ἰψ.

2. Hm. has δύο and δύω, both indecl.; also Du. δαιώ, Pl. δαισί, αἱ, α, D. δαιούσι, A. δαιούς, ἄς, ἄ.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυούσι; also δυό indecl.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερκαίδεκα sometimes indecl., and 40 τεσσερήκοντα).—Dor. τέτορες, D. τέτρασι. Of οὐδείς, μηδείς, Hm. has only οὐδέν, μηδέν, οὐδενί; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. όπόστος.

Μυρίοι, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, δύο by δύο, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὶς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part*, single, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἀς: μονάς (μονὰδ) *the number one*, unity, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all*, *every*.

Observe also the general adverbs in ἀκίς; πολλάκις *many times*, ὅτεν, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὅσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλή, τετραπλή.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: ὀσσάκι Hm., see 80 D.

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *τέος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aeorist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aeorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the *indicative* are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aeorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aeorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to loose, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to honor, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* *act of loosing*, *λυ-τήρ* *looser*, *λύ-τρο-ν* *ransom* (means of loosing); *τίμη-σι-ς* *act of estimating*, *τιμη-τή-ς* *appraiser*.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* *honor*, and is derived, by the suffix *μα*, from the stem of *τί-ω* to esteem. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τί-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, *through τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aeorist* (395 D). The place of a future passive he supplies by the future middle used in a *passive* sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), λέλυκα (5), λέλυμαι (7), ἐλύζην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), λέλοιπα (6), λέλειμαι (7), ἐλείφην (8); βούλομαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήην (8).

267. VERBS IN Ω AND VERBS IN ΜΙ. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle voice*, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel υ in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

259. Synopsis of the Verb λύω to loose.

Tense, Mode.	Active Voice.		Middle Voice.		Passive Voice.	
Pres. Ind.	λύω	<i>I am loosing (or I loose)</i>	λύομαι		like the middle	<i>I am loosed (continued)</i>
Impf. Ind.	ἐλύον	<i>I was loosing</i>	ἐλύομην			<i>I was loosed</i>
Pres. Sub.	λύωμι	<i>I may or can be loosing</i>	λύομαι			<i>I may etc. be loosed</i>
Opt. Sub.	λύοιμι	<i>I might, could, would, or be loosing, [should be] loosing</i>	λύοιμην			<i>I might etc. be loosed</i>
Imv.	λύε		λύου			<i>be thou loosed</i>
Inf.	λύειν	<i>to be loosing</i>	λύεσθαι			<i>to be loosed</i>
Par.	λύων	<i>loosing</i>	λύόμενος			<i>being loosed</i>
						“
						“
Fut. Ind.	λύσω	<i>I shall loose</i>	λύσομαι			<i>I shall be loosed</i>
Opt.	λύσοιμι	<i>I might etc. loose (hereafter)</i>	λύσοιμην			<i>I might etc. be loosed (hereafter)</i>
Inf.	λύσειν	<i>to loose (hereafter)</i>	λύσεσθαι			<i>to be loosed (hereafter)</i>
Par.	λύσων	<i>about to loose</i>	λύσόμενος			<i>about to be loosed</i>
Aor. Ind.	ἐλύσα	<i>I loosed</i>	ἐλύσάμην			<i>I was loosed</i>
Sub.	λύσω	<i>I may or can loose</i>	λύσωμαι			<i>I may etc. be loosed</i>
Opt.	λύσαιμι	<i>I might, could, would or loose thou [should loose]</i>	λύσαιμην			<i>I might etc. be loosed</i>
Imv.	λύσων		λύσων			<i>be thou loosed</i>
Inf.	λύσαι	<i>to loose</i>	λύσασθαι			<i>to be loosed</i>
Par.	λύσας	<i>loosing or having loosed</i>	λύσάμενος			<i>loosed or having been loosed</i>
Perf. Ind.	ἔλυκα	<i>I have loosed</i>	ἔλυσμαι			<i>I have been loosed</i>
Plup. Ind.	ἐτέλεκα	<i>I had loosed</i>	ἐτέλεσάμην			<i>I had been loosed</i>
Perf. Sub.	ἔλυναι	<i>I may etc. have loosed</i>	ἔλυνέμενος ᾧ			<i>I may etc. have been loosed</i>
Opt.	ἔλυνόιμι	<i>I might etc. have loosed</i>	ἔλυνέμενος εἴην			<i>I might etc. have been loosed</i>
Imv.	ἔλυνε	<i>do thou have loosed</i>	ἔλυντο			<i>do thou have been loosed</i>
Inf.	ἔλυνέναι	<i>to have loosed</i>	ἔλυνεσθαι			<i>to have been loosed</i>
Par.	ἔλυνκώς	<i>having loosed</i>	ἔλυνμένος			<i>having been loosed</i>
Fut. Perf. Ind.	ἔλυσόμαι,	<i>I shall have loosed for myself,</i>	ἔλυσάμην,			<i>I shall have been loosed,</i>
Opt.	ἔλυσόμην,	<i>Opt. ἔλυσέσθαι, Par. ἔλυσόμενος.</i>	ἔλυσέσθαι,			
Verbal Adject.	λυτός	<i>loosed or loosable,</i>	λυτός			<i>(requiring) to be loosed.</i>

270.

λύ-ω to loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἔ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ες	λύ-ῃ, λύ-ει	ἔ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἔ-λύ-ε-το
	D. 2	λύ-ε-τον	ἔ-λύ-ε-τον	λύ-ε-σθον	ἔ-λύ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἔ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἔ-λύ-ο-μεν	λυ-ό-μεθα	ἔ-λυ-ό-μεθα
	2	λύ-ετε	ἔ-λύ-ετε	λύ-ε-σθε	ἔ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἔ-λύ-ο-ντο
Subjunctive.			Present.		
	S. 1		λύ-ω		λύ-ω-μαι
	2		λύ-ῃς		λύ-ῃ
	3		λύ-ῃ		λύ-ῃ-ται
	D. 2		λύ-ῃ-τον		λύ-ῃ-σθον
	3		λύ-ῃ-τον		λύ-ῃ-σθον
	P. 1		λύ-ω-μεν		λυ-ώ-μεθα
	2		λύ-ῃ-τε		λύ-ῃ-σθε
	3		λύ-ω-σι		λύ-ω-νται
Optative.	S. 1		λύ-οι-μι		λυ-οί-μην
	2		λύ-οι-ς		λύ-οι-ο
	3		λύ-οι		λύ-οι-το
	D. 2		λύ-οι-τον		λύ-οι-σθον
	3		λυ-οί-την		λυ-οί-σθην
	P. 1		λύ-οι-μεν		λυ-οί-μεθα
	2		λύ-οι-τε		λύ-οι-σθε
	3		λύ-οι-εν		λύ-οι-ντο
Imperative.	S. 2		λῦ-ε		λύ-ου
	3		λυ-έ-τω		λυ-έ-σθω
	D. 2		λύ-ε-τον		λύ-ε-σθον
	3		λυ-έ-των		λυ-έ-σθων
	P. 2		λύ-ε-τε		λύ-ε-σθε
	3		λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων
Infinitive.			λύ-ει-ν		λύ-ε-σθαι
Participle.	N.		λύ-ων		λυ-ό-μενο-ς
			λύ-ουσα		λυ-ο-μένη
			λῦ-ο-ν		λυ-ό-μενο-ν
	G.		λύ-ο-ντ-ος		λυ-ο-μένου
			λυ-ούσης		λυ-ο-μένης

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271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω	λύσ-ομαι	ἔ-λυσ-ᾱ	ἔ-λυσ-ᾶμην
λύσ-εις	λύσ-ῃ, λύσ-ει	ἔ-λυσ-ᾱς	ἔ-λύσ-ω
λύσ-ει	λύσ-εται	ἔ-λυσ-ε	ἔ-λύσ-ᾱτο
λύσ-ετον	λύσ-εσθον	ἔ-λύσ-ᾱτον	ἔ-λύσ-ασθον
λύσ-ετον	λύσ-εσθον	ἔ-λυσ-ᾶτην	ἔ-λυσ-ᾶσθην
λύσ-ομεν	λυσ-όμεθα	ἔ-λύσ-ᾶμεν	ἔ-λυσ-ᾶμεθα
λύσ-ετε	λύσ-εσθε	ἔ-λύσ-ᾶτε	ἔ-λύσ-ασθε
λύσ-ουσιν	λύσ-ονται	ἔ-λυσ-ᾶν	ἔ-λύσ-αντο
		λύσω	λύσωμαι
		λύσης	λύσῃ
		λύσῃ	λύσῃται
		λύσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λυσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσονται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαίμην
λύσοις	λύσοιο	λύσαις, λύσειᾱς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λυσαίτην	λυσαίσθην
λύσοιμεν	λυσοίμεθα	λύσαιμεν	λυσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λυσαισθε
λύσοιεν	λυσοιντο	λυσαιεν, λύσειᾶν	λυσαιντο
		λύσον	λύσαι
		λυσάτω	λυσάσθω
		λυσάτον	λυσάσθον
		λυσάτων	λυσάσθων
		λυσάτε	λυσασθε
		λυσάτωσαν or	λυσάσθωσαν or
		λυσάντων	λυσάσθων
λύσειν	λύσεσθαι	λύσαι	λυσασθαι
λύσων	λυσόμενος	λύσᾱς	λυσάμενος
λύσουσα	λυσομένη	λύσᾱσα	λυσαμένη
λύσον	λυσόμενον	λύσαν	λυσάμενον
λύσοντος	λυσομένου	λύσαντος	λυσαμένου
λυσούσης	λυσομένης	λυσάσης	λυσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
		1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἔ-λελύκ-ειν η	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις ης	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκ-ατον	ἔ-λελύκ-ειτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκ-αμεν	ἔ-λελύκ-εμεν	λέλυ-μεθα	ἔ-λελύ-μεθα
	2	λελύκ-ατε	ἔ-λελύκ-ετε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκ-ασι	ἔ-λελύκ-εσαν, ἔ-λελύκ-εσαν	λέλυ-νται	ἔ-λέλυ-ντο
		1 Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμέν-ος (-η, -ον) ᾧ	
	2	λελύκης		“ ἧς	
	3	λελύκη		“ ἥ	
	D. 2	λελύκητον		λελυμέν-ω (-α, -ω) ᾗτον	
	3	λελύκητον		“ ᾗτον	
	P. 1	λελύκωμεν		λελυμέν-οι (-αι, -α) ᾧμεν	
	2	λελύκητε		“ ᾗτε	
	3	λελύκωσι		“ ᾧσι	
Optative.	S. 1	λελύκοιμι οἱ	λελυκοίην	λελυμέν-ος (-η, -ον) εἶην	
	2	λελύκοις	λελυκοίης	“ εἶης	
	3	λελύκοι	λελυκοίῃ	“ εἶῃ	
	D. 2	λελύκοιτον	λελυκοίητον	λελυμέν-ω (-α, -ω) εἶητον οἱ	εἶτον
	3	λελυκοίτην	λελυκοίῃτην	“ εἶτην	εἶτην
	P. 1	λελύκοιμεν	λελυκοίμεν	λελυμέν-οι (-αι, -α) εἶμεν	εἶμεν
	2	λελύκοιτε	λελυκοίητε	“ εἶητε	εἶτε
	3	λελύκοιεν	λελυκοίησαν	“ εἶησαν	εἶεν
Imperative.	S. 2	λέλυκε		λέλυσο	
	3	λέλυκέτω		λέλυσθω	
	D. 2	λέλυκετον		λέλυσθον	
	3	λέλυκέτων		λέλυσθων	
	P. 2	λέλύκετε		λέλυσθε	
	3	λέλυκέτωσαν οἱ		λέλυσθωσαν οἱ	
Infin.		λελυκέναι		λέλυσθαι	
Participle.	N.	λελυκώς		λελυμένος	
		λελυκυῖα		λελυμένη	
		λελυκός		λελυμένον	
	G.	λελυκότος		λελυμένου	
		λελυκυῖας		λελυμένης	

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῇς λυθῇ λυθήτον λυθήτην λυθώμεν λυθήτε λυθώσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίστην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον or λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίστην λυθησοίμεθα λυθήσοισθε λυθήσονται
	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν or λυθέντων	
λελύσεσθαι λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθῆναι λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθήσεσθαι λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λίπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λίπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λίπ-ετον	ἔ-λίπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λιπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λίπ-ομεν	ἔ-λιπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λίπ-ετε	ἔ-λίπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λίπ-οντο	λελοίπ-ᾱσι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι ἢ λελοιποίην	
	2	λίποις	λίποιο	λελοίποις ἢ λελοιποίης	
	3	λίποι	λίποιτο	λελοίποι ἢ λελοιποίῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον ἢ λελοιποίητον	
	3	λιποίτην	λιποίσθην	λελοιποίτην ἢ λελοιποιήτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν ἢ λελοιποίημεν	
	2	λίποιτε	λίποισθε	λελοίποιτε ἢ λελοιποιήτε	
	3	λίποιεν	λίποιντο	λελοίποιεν ἢ λελοιποίησαν	
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2	λίπετον	λίπεσθον	λελοιπέτον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λιπέτωσαν ἢ λιπόντων	λιπέσθωσαν ἢ λιπέσθων	λελοιπέτωσαν ἢ λελοιπόντων	
Infinitive.		λιπεῖν	λιπέσθαι	λελοιπέναι	
Participle.	N.	λιπών	λιπόμενος	λελοιπώς	
		λιποῦσα	λιπομένη	λελοιπυῖα	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπομένου	λελοιπότος	
		λιπούσης	λιπομένης	λελοιπυῖας	

278.

στέλλω (στελ) to send		Second Passive System.	
		PASSIVE.	
		2 Aorist.	2 Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλησόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλῇ	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον οἱ σταλείτον	σταλησοίσεθον
	3	σταλείτην σταλείτην	σταλησοίσεθον
	P. 1	σταλείμεν σταλείμεν	σταλησοίμεθα
	2	σταλείτε σταλείτε	σταλήσοιθε
	3	σταλείσαν σταλείεν	σταλήσοιντο
Imperative.	S. 2	στάληζι	
	3	στάλητω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν οἱ σταλέντων	
	Inf.	σταλῆναι	σταλήσεσθαι
Participle.	N.	σταλείς σταλεῖσα σταλέν	σταλησόμενος σταλησομένη σταλησόμενον
	G.	σταλέντος σταλείσης	σταλησομένου σταλησομένης

279.

τιμά-ω
to honor.*Present System of
Contract Verbs in αω.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτίμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	ἐτίμ(αες)ας	τιμ(άῃ)ᾶ, (άει)ᾶ	ἐτίμ(άου)ῶ
	3	τιμ(άει)ᾶ	ἐτίμ(αε)α	τιμ(άε)ᾶ-ται	ἐτίμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	ἐτίμ(αέ)ά-την	τιμ(άε)ᾶ-σθην	ἐτίμ(αέ)ά-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτίμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	ἐτίμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	ἐτίμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	ἐτίμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτίμ(αό)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αώ)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
Optative.	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
	S.	τιμ(άοι)ῶ-μι	οἱ τιμ(αοί)ῶ-ην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(άοι)ῶ-ο	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(άοι)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(άοι)ῶ-σθον	
	3	τιμ(αοί)ῶ-την	τιμ(αοί)ῶ-ήτην	τιμ(αοί)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
Imperative.	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
	S.	τίμ(αε)α		τιμ(άου)ῶ	
	3	τιμ(αέ)ά-τω		τιμ(αέ)ά-σθω	
	D.	τιμ(αέ)ᾶ-τον		τιμ(αέ)ᾶ-σθον	
	3	τιμ(αέ)ά-των		τιμ(αέ)ά-σθων	
	P.	τιμ(αέ)ᾶ-τε		τιμ(αέ)ᾶ-σθε	
Participle.	3	τιμ(αέ)ά-τωσαν	οἱ	τιμ(αέ)ά-σθωσαν	οἱ
	3	τιμ(αό)ῶ-ντων		τιμ(αέ)ά-σθων	
	Inf.	τιμ(άειν)ᾶν		τιμ(άε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

280.

φιλέω
to love.

*Present System of
Contract Verbs in εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφιλ(έον)ουν	φιλ(έο)οὔ-μαι	ἐφιλ(έο)οὔ-μην
φιλ(έεις)εῖς	ἐφιλ(έες)εις	φιλ(έῃ)ῃ, (έει)εῖ	ἐφιλ(έου)οὔ
φιλ(έει)εῖ	ἐφιλ(έε)ει	φιλ(έέ)εῖ-ται	ἐφιλ(έε)εῖ-το
φιλ(έε)εῖ-τον	ἐφιλ(έε)εῖ-τον	φιλ(έέ)εῖ-σιν	ἐφιλ(έε)εῖ-σιν
φιλ(έε)εῖ-τον	ἐφιλ(έέ)εῖ-την	φιλ(έέ)εῖ-σιν	ἐφιλ(έέ)εῖ-σιν
φιλ(έο)οὔ-μεν	ἐφιλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφιλ(έο)οὔ-μεθα
φιλ(έε)εῖ-τε	ἐφιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε	ἐφιλ(έε)εῖ-σθε
φιλ(έον)οὔ-σι	ἐφιλ(έον)ουν	φιλ(έο)οὔ-νται	ἐφιλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῃς		φιλ(έῃ)ῃ	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃ-ται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σιν	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σιν	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οῖ-μι	οἱ φιλ(έοι)οί-ην	φιλ(έοι)οί-μην	
φιλ(έοις)οῖς	οἱ φιλ(έοι)οί-ης	φιλ(έοι)οῖ-ο	
φιλ(έοι)οῖ	οἱ φιλ(έοι)οί-η	φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον	οἱ φιλ(έοι)οί-ητον	φιλ(έοι)οῖ-σιν	
φιλ(έοι)οῖ-την	οἱ φιλ(έοι)οί-ήτην	φιλ(έοι)οῖ-σιν	
φιλ(έοι)οῖ-μεν	οἱ φιλ(έοι)οί-ημεν	φιλ(έοι)οῖ-μεθα	
φιλ(έοι)οῖ-τε	οἱ φιλ(έοι)οί-ητε	φιλ(έοι)οῖ-σθε	
φιλ(έοι)οῖ-εν	οἱ φιλ(έοι)οί-ησαν	φιλ(έοι)οῖ-ντο	
φιλ(έε)ει		φιλ(έον)οὔ	
φιλ(έέ)εῖ-τω		φιλ(έέ)εῖ-σθω	
φιλ(έε)εῖ-τον		φιλ(έέ)εῖ-σθιν	
φιλ(έέ)εῖ-των		φιλ(έέ)εῖ-σθων	
φιλ(έέ)εῖ-τε		φιλ(έέ)εῖ-σθε	
φιλ(έέ)εῖ-τωσαν	οἱ	φιλ(έέ)εῖ-σθωσαν	οἱ
φιλ(έο)οὔ-ντων		φιλ(έέ)εῖ-σθων	
φιλ(έειν)εῖν		φιλ(έέ)εῖ-σθαι	
φιλ(έων)ῶν		φιλ(έο)οὔ-μενος	
φιλ(έον)οὔ-σα		φιλ(έο)ον-μένη	
φιλ(έον)οὔν		φιλ(έο)οὔ-μενον	
φιλ(έο)οὔ-ντος		φιλ(έο)ον-μένον	
φιλ(έον)οὔ-σης		φιλ(έο)ον-μένης	

281.

δηλό-ω to
manifest.

Present System of
Contract Verbs in ωω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(όω)ῶ	ἐδῆλ(οον)ουν	δηλ(όα)οὔ-μαι	ἐδῆλ(οό)οὔ-μην
	2	δηλ(όεις)οῖς	ἐδῆλ(οες)ους	δηλ(όῃ)οῖ, (όει)οῖ	ἐδῆλ(όουν)οὔ
	3	δηλ(όει)οῖ	ἐδῆλ(οε)ου	δηλ(όε)οὔ-ται	ἐδῆλ(όε)οὔ-το
	D.	δηλ(όε)οὔ-τον	ἐδῆλ(όε)οὔ-τον	δηλ(όε)οὔ-σθον	ἐδῆλ(όε)οὔ-σθον
	3	δηλ(όε)οὔ-τον	ἐδῆλ(οέ)οὔ-την	δηλ(όε)οὔ-σθον	ἐδῆλ(οέ)οὔ-σθην
	P.	δηλ(όο)οὔ-μεν	ἐδῆλ(όο)οὔ-μεν	δηλ(οό)οὔ-μεθα	ἐδῆλ(οό)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἐδῆλ(όε)οὔ-τε	δηλ(όε)οὔ-σθε	ἐδῆλ(όε)οὔ-σθε
	3	δηλ(όου)οὔ-σι	ἐδῆλ(οον)ουν	δηλ(όο)οὔ-νται	ἐδῆλ(όο)οὔ-ντο
		Present.		Present.	
Subjunctive.	S.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όῃς)οῖς		δηλ(όῃ)οῖ	
	3	δηλ(όῃ)οῖ		δηλ(όῃ)ῶ-ται	
	D.	δηλ(όῃ)ῶ-τον		δηλ(όῃ)ῶ-σθον	
	3	δηλ(όῃ)ῶ-τον		δηλ(όῃ)ῶ-σθον	
	P.	δηλ(όω)ῶ-μεν		δηλ(οῶ)ῶ-μεθα	
	2	δηλ(όῃ)ῶ-τε		δηλ(όῃ)ῶ-σθε	
	3	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	S.	δηλ(όοι)οῖ-μι or δηλ(οοί)οί-ην		δηλ(οοί)οί-μην	
	2	δηλ(όοις)οῖς	δηλ(οοί)οί-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	δηλ(οοί)οί-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-τον	δηλ(οοί)οί-ητον	δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οί-την	δηλ(οοί)οί-ήτην	δηλ(οοί)οῖ-σθην	
	P.	δηλ(όοι)οῖ-μεν	δηλ(οοί)οί-ημεν	δηλ(οοί)οῖ-μεθα	
	2	δηλ(όοι)οῖ-τε	δηλ(οοί)οί-ητε	δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.	δῆλ(οε)ου		δηλ(όου)οὔ	
	3	δηλ(οέ)οὔ-τω		δηλ(οέ)οὔ-σθω	
	D.	δηλ(όε)οὔ-τον		δηλ(όε)οὔ-σθον	
	3	δηλ(οέ)οὔ-των		δηλ(οέ)οὔ-σθων	
	P.	δῆλ(όε)οὔ-τε		δηλ(όε)οὔ-σθε	
	3	δηλ(οέ)οὔ-τωσαν or δηλ(οό)οὔ-ντων		δηλ(οέ)οὔ-σθωσαν or δηλ(οέ)οὔ-σθων	
Infin.		δηλ(όειν)οῦν		δηλ(όε)οὔ-σθαι	
Participle.	N.	δηλ(όων)ῶν		δηλ(οό)οὔ-μενος	
		δηλ(όου)οὔ-σα		δηλ(οο)ου-μένη	
		δηλ(όον)οῦν		δηλ(οό)οὔ-μενον	
	G.	δηλ(όο)οὔ-ντος δηλ(οοῦ)οὔ-σης		δηλ(οο)ου-μένου δηλ(οο)ου-μένης	

282.

283.

<i>φαίνω</i> (φᾶν) <i>to show.</i>		<i>Future System of</i> <i>Liquid Verbs.</i>		<i>First Aorist System of</i> <i>Liquid Verbs.</i>	
ACTIVE.		MIDDLE.		ACTIVE.	
Future (contracted).		1 Aorist.			
φανῶ	φανέῖς	φανοῦμαι	φανῆ, φανεί	ἔ-φην-α	ἔ-φην-άμην
φανεῖ	φανεῖτον	φανείται	φανείσθον	ἔ-φην-as	ἔ-φην-ω
φανείτον	φανοῦμεν	φανείσθον	φανοῦμεθα	ἔ-φην-ε	ἔ-φην-ατο
φανείτε	φανοῦσι	φανείσθον	φανοῦμεθα	ἔ-φην-ατον	ἔ-φην-ασθον
		φανοῦνται	φανοῦμεθα	ἔ-φην-άτην	ἔ-φην-άσθην
			φανοῦμεθα	ἔ-φην-αμεν	ἔ-φην-άμεθα
			φανοῦμεθα	ἔ-φην-ατε	ἔ-φην-ασθε
			φανοῦνται	ἔ-φην-αν	ἔ-φην-αντο
				φήνω	φήνωμαι
				φήνης	φήνη
				φήνη	φήνηται
				φήνητον	φήνησθον
				φήνητον	φήνησθον
				φήνωμεν	φήνώμεθα
				φήνητε	φήνησθε
				φήνωσι	φήνωνται
φαν-οῖμι, -οίην	φαν-οῖς, -οίης	φανοίμην	φανοῖο	φήναιμι	φήναιμην
φαν-οῖ, -οίη	φαν-οῖτον, -οίητον	φανοῖτο	φανοῖσθον	φήναις, φήνεις	φήναιο
φαν-οῖτην, -οῖήτην	φαν-οῖμεν, -οῖήμεν	φανοῖσθον	φανοῖσθον	φήναι, φήνεις	φήναιτο
φαν-οῖτε, -οῖητε	φαν-οῖεν, -οῖησαν	φανοῖσθον	φανοῖσθον	φήναιτον	φήναισθον
		φανοῖσθον	φανοῖσθον	φήναιτην	φήναισθον
		φανοῖσθον	φανοῖσθον	φήναιμεν	φήναισθον
		φανοῖσθον	φανοῖσθον	φήναιτε	φήναισθον
		φανοῖσθον	φανοῖσθον	φήναιτε	φήναισθον
		φανοῖσθον	φανοῖσθον	φήναιεν, φήναιεν	φήναιτο
				φήνον	φήναι
				φήνάτω	φήνάσθω
				φήνατον	φήνάσθον
				φήνάτων	φήνάσθον
				φήνατε	φήνασθε
				φήνάτωσαν or	φήνάσθωσαν or
				φήνάντων	φήνάσθον
φανέω	φανέω	φανέω	φανέω	φήναι	φήναι
φανών	φανοῦσα	φανοῦμενος	φανοῦμένη	φήνᾱς	φήνᾱμενος
φανοῦν	φανοῦντος	φανοῦμενον	φανοῦμένου	φήνᾱσα	φήνᾱμένη
φανοῦντος	φανοῦσης	φανοῦμένου	φανοῦμένης	φήναν	φήνᾱμενον
		φανοῦμένου	φανοῦμένης	φήναντος	φήνᾱμένου
		φανοῦμένου	φανοῦμένης	φήνάσης	φήνᾱμένης

284.

Perfect Middle and

		<i>Pure Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (σ텔) to send	φαίνω (φᾶν) to show
<i>Perfect Indic.</i>	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	3	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
	2	τετέλε-σ-θε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἐσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
<i>Pluperf. Ind.</i>	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	ἐπέφανσο
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σ-ζον	ἔσταλζον	ἐπέφανζον
	3	ἐ-τετελέ-σ-ζην	ἐστάλζην	ἐπεφάνζην
	P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σ-θε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
<i>Perf. Sub.</i>		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
<i>Perf. Opt.</i>		τετελεσμένος εἶην	ἐσταλμένος εἶην	πεφασμένος εἶην
<i>Perf. Impv.</i>	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σ-ζω	ἐστάλζω	πεφάνζω
	D. 2	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	3	τετελέ-σ-ζων	ἐστάλζων	πεφάνζων
	P. 2	τετέλε-σ-ζε	ἔσταλζε	πέφανζε
	3	τετελέ-σ-ζωσαν ΟΥ	ἐστάλζωσαν ΟΥ	πεφάνζωσαν ΟΥ
		τετελε-ῖ-ζων	ἐστάλζων	πεφάνζων
<i>Perf. Inf.</i>		τετελέ-σ-θαι	ἐστάλθαι	πεφάνθαι
<i>Perf. Par.</i>		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
<i>Fut. Perf.</i>				
1 Aor. Pass.	Ind.	ἐ-τελέ-σ-ζην		ἐφάνζην
	Sub.	τελε-σ-ζῶ		φανζῶ
	Opt.	τελε-σ-ζείην		φανζείην
	Imv.	τελέ-σ-ζητι		φάνζητι
	Inf.	τελε-σ-ζήναι		φανζήναι
	Par.	τελε-σ-ζείς		φανζείς
1 Fut. Ind.		τελε-σ-ζήσομαι		φανζήσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ) to throw	ἀλλάσσω (αλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πίθ) to persuade
ἔρριμμαι ἔρρίνφαι ἔρρίπτται ἔρριφζον ἔρριφζον ἔρρίμμεθα ἔρριφζε ἔρριμμένοι εἰσί	ἡλλαγμαί ἡλλαξαι ἡλλακται ἡλλαχζον ἡλλαχζον ἡλλάγμεθα ἡλλαχζε ἡλλαγμένοι εἰσί	ἐλήλεγμαι ἐλήλεγξαι ἐλήλεγκται ἐλήλεγχζον ἐλήλεγχζον ἐλήλέγμεθα ἐλήλεγχζε ἐληλεγμένοι εἰσί	πέπεισμαι πέπεισαι πέπεισται πέπεισζον πέπεισζον πεπείσμεθα πέπεισζε πεπεισμένοι εἰσί
ἔρρίμμην ἔρριψο ἔρρίπτο ἔρριφζον ἔρριφζην ἔρρίμμεθα ἔρριφζε ἔρριμμένοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχζον ἡλλάχζην ἡλλάγμεθα ἡλλαχζε ἡλλαγμένοι ἦσαν	ἐληλέγμην ἐλήλεγξο ἐλήλεγκτο ἐλήλεγχζον ἐλήλεγχζην ἐλήλέγμεθα ἐλήλεγχζε ἐληλεγμένοι ἦσαν	ἐπεπείσμην ἐπέπεισο ἐπέπειστο ἐπέπεισζον ἐπεπείσζην ἐπεπείσμεθα ἐπέπεισζε πεπεισμένοι ἦσαν
ἔρριμμένος ὦ	ἡλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἔρριμμένος εἶην	ἡλλαγμένος εἶην	ἐληλεγμένος εἶην	πεπεισμένος εἶην
ἔρριψο ἔρρίφζω ἔρριφζον ἔρριφζων ἔρριφζε ἔρρίφζωσαν οἱ	ἡλλαξο ἡλλάχζω ἡλλαχζον ἡλλάχζων ἡλλαχζε ἡλλάχζωσαν οἱ	ἐλήλεγξο ἐλήλέγχζω ἐλήλεγχζον ἐλήλεγχζων ἐλήλεγχζε ἐλήλέγχζωσαν οἱ	πέπεισο πεπείσζω πέπεισζον πεπείσζων πέπεισζε πεπείσζωσαν οἱ
ἔρριφζαι	ἡλλάχζαι	ἐλήλεγχζαι	πεπείσζαι
ἔρριμμένος	ἡλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἔρρίψομαι			
ἔρρίφζην ρίφζῶ ρίφζειν ρίφζητι ρίφζηται ρίφζεῖς	ἡλλάχζην ἀλλάχζῶ ἀλλαχζειν ἀλλάχζητι ἀλλαχζηται ἀλλαχζεῖς	ἡλέγχζην ἐλεγχζῶ ἐλεγχζειν ἐλέγχζητι ἐλεγχζηται ἐλεγχζεῖς	ἐπείσζην πεισζῶ πεισζειν πείσζητι πεισζηται πεισζεῖς
ρίφζήσομαι	ἀλλαχζήσομαι	ἐλεγχζήσομαι	πεισζήσομαι

285.

Synopsis of τιμά-ω to honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω		τετίμηκα ἐτετιμήκειν
Sub.	τιμῶ		ἐτίμησα	τετιμήκω
Opt.	τιμῶμι, -φῆν	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμα		τίμησον	τετίμηκε
Inf.	τιμάν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι		τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		ἐτιμησάμην	τετιμημένος ὦ
Opt.	τιμώμην	τιμησοίμην	τιμήσωμαι	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσaiμην	τετίμησο
Inf.	τιμάσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμησθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbals, τιμητὸς τιμητέος	τιμηθῆσοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθεῖς	τετιμησόμενος

286.

θηρά-ω to hunt.

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω		τεθήρᾱκα ἐτεθηράκειν
Sub.	θηρῶ		ἐθήρᾱσα	τεθηράκω
Opt.	θηρῶμι, -φῆν	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρα		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθηρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθηρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι		τεθήρᾱμαι ἐτεθηράμην
Sub.	θηρῶμαι		ἐθηρᾱσάμην	τεθηραμένος ὦ
Opt.	θηρώμην	θηρασοίμην	θηράσωμαι	τεθηραμένος εἶην
Imv.	θηρῶ		θηρασάμην	τεθήρασο
Inf.	θηράσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηράθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbals, θηράτὸς θηράτέος	θηραθῆσοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθησόμενος	θηραθεῖς	

287.

φιλέ-ω *to love.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plur. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλουν		ἐφίλησα	ἐπεφίληκειν
φιλῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οίην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει		φίλησον	πεφίληκε
φιλείν	φιλήσειν	φιλήσαι	πεφίληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλοῦμην		ἐφιλησάμην	ἐπεφίλημην
φιλῶμαι		φιλήσωμαι	πεφίλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησαίμην	πεφίλημένος εἶην
φιλοῦ		φίλησαι	πεφίλησο
φιλείσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφίλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφιλήζην	πεφίλησομαι
	φιληθήσοιμην	φιληθῶ	πεφίλησοίμην
	φιληθήσεσθαι	φιληθείην	πεφίλησεσθαι
	φιληθησόμενος	φιληθῆναι	πεφίλησόμενος
		φιληθείς	

Verbals.
φιλητός
φιλητέος

288.

τελέ-ω *to complete.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plur. A.
τελῶ	τελῶ (τελέσω, 374)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετελέκειν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οίην	τελοῖμι, -οίην	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	τετέλεκε
τελείν	τελείν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετετέλεσμην
τελῶμαι		τελέσωμαι	τετέλεσμένος ὦ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσζην	
	τελεσθήσοιμην	τελεσθῶ	
	τελεσθήσεσθαι	τελεσθείην	
	τελεσθησόμενος	τελεσθῆναι	
		τελεσθείς	

Verbals.
τελεστός
τελεστέος

289.

δηλό-ω *to manifest.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναί
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλούμαι ἐδηλούμην	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι		δηλώσωμαι	δεδηλωμένος ᾧ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσαίμην	δεδηλωμένος εἶην
Imv.	δηλοῦ		δήλωσαι	δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθήσοίμην	δηλωθήην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθήναι	δεδηλώσεσθαι
Par.		δηλωθήσόμενος	δηλωθείς	δεδηλωσόμενος

Verbals.
δηλωτός
δηλωτέος

290

στέλλω (στέλ) *to send.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστέλλοι	στέλω	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στέλω	ἔστάλκω
Opt.	στέλλοιμι	στελοίμι, -οίην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέιλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἔσταλκέναι
Par.	στέλλον	στελῶν	στεῖλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελούμαι	ἔστείλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἔσταλμένος ᾧ
Opt.	στελλοίμην	στελοίμην	στείλαιμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στελλεσθαι	στελεῖσθαι	στείλασθαι	ἔστάλθαι
Par.	στελλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάλησι	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλησόμενος	σταλείς	

Verbals.
σταλτός
σταλτέος

291. φαίνω (φᾶν) *to show (in second tenses, to appear).*

Pr. Impf. A.	Futuro A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφνηνα
ἔφαινον		ἔφηνα	ἐπέφάγκειν	ἐπέφηνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανοίμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαίνει		φήνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φήναι	πεφαγέσθαι	πεφηνέσθαι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαίνομην		ἐφηνύμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαινοίμην	φανοίμην	φήναίμην	πεφασμένος	φανείην
φαίνου		φήναι	πέφανσο [εἶην	φάνησι
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	φανήναι
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανήσομαι	ἐφάνθην		φανήσομαι
		φανῶ		
Verbals.	φανησοίμην	φανῶ		φανησοίμην
φαντός		φανῶ		
φαντέος	φανήσεσθαι	φάνησθαι		φανήσεσθαι
	φανησόμενος	φάνησθαι		φανησόμενος

292. λείπω (λίπ) *to leave.*

Pr. Impf. A.	Futuro A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείπομι	λείψοιμι	λίπομι	λελοίπομι
λείπε		λίπε	λέλοιπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείψαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειψήσομαι	ἐλείψην	λελείψομαι
		λειψῶ	
Verbals.	λειψησοίμην	λειψῶ	λελειψοίμην
λειπτός		λειψῶ	
λειπτέος	λειψήσεσθαι	λειψήσθαι	λελείψεσθαι
	λειψήσόμενος	λειψήσθαι	λελειψόμενος

293.

ρίπτω (ρίψ) *to throw.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ρίπτω ἐρρίπτον	ρίψω	ἔρριψα ἐρρίφειν	ἔρριφα ἐρρίφειν
Sub.	ρίπτω		ρίψω	ἐρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίψον	ἐρρίφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἐρρίφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἐρρίπτόμην	ρίψομαι	ἔρριψάμην ἐρρίμην	ἔρριμα ἐρρίμην
Sub.	ρίπτωμαι		ρίψωμαι	ἐρρίμμένος ὦ
Opt.	ρίπτοίμην	ρίψοίμην	ρίψαίμην	ἐρρίμμένος εἶην
Imv.	ρίπτου		ρίψαι	ἐρρίνο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἐρρίφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἐρρίμμένος
		P.	P.	Fut. Perf.
Ind.		ρίψήσομαι	ἐρρίφθην	ἐρρίψομαι
Sub.			ρίψῶ	
Opt.		ρίψησοίμην	ρίψήην	ἐρρίψοίμην
Imv.	Verbals. ρίπτός ρίπτέος		ρίψητι	
Inf.		ρίψήσεσθαι	ρίψήναι	ἐρρίψεσθαι
Par.		ρίψησόμενος	ρίψείς	ἐρρίψόμενος

a. Less common are 2 Aor. P. ἐρρίφην, etc., 2 Fut. P. ρίψήσομαι, etc.

294.

ἀλλάσσω (αλλάγ) *to exchange.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω	ἡλλαξα	ἡλλαχα ἡλλάχουν
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἐλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμα ἡλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξάίμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλασσόμενος	ἀλλάξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἀλλαγῶ	
Opt.		ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγηθι	
Inf.	Verbals. ἀλλακτός ἀλλακτέος	ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.

295. πείθω (πίθ) *to persuade, Mid. to obey.*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἔπεισον		ἔπεισα	ἐπεπείκειν	ἐπεποίηεν
πείθω		πείσω	πεπείκω	πεποίηω
πείσοιμι	πείσοιμι	πείσαιοι	πεπείκοιμι	πεποίηοιμι
πείσει		πείσον	πέπεικε	πέποιδε
πείσειν	πείσειν	πείσαι	πεπεικέναι	πεποίηέναι
πείσων	πείσων	πείσας	πεπεικώς	πεποίηώς
Pr. Impf. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.	
πείσομαι	πείσομαι	not used	πέπεισμαι	
ἐπεισόμεν		[ἐπεισάμην	ἐπεπείσμεν	
πείσωμαι		πείσωμαι	πεπεισμένος ὦ	
πεισοίμην	πεισοίμην	πεισάιμην	πεπεισμένος εἶην	
πείσου		πείσαι	πέπεισο	
πείσεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι	
πεισόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος	
Verbals, πειστός πειστής	Future P.	Aorist P.		
	πεισθήσομαι	ἐπεισθήν		
		πεισθῶ		
	πεισθήσοίμην	πεισθήην		
		πείσθητι		
	πεισθήσεσθαι	πεισθήναι		
	πεισθήσόμενος	πεισθήεις		

a. Poetic are 2 Aor. A. ἔπιθον, etc., 2 Aor. M. ἐπιθόμεν, etc.

296. ἐθίζω (εθιδ) *to accustom.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθίω (from ἐθί- -σω, 376)	ἐθίσα	ἐθίσκα
ἐθίζον		ἐθίσω	ἐθίσκειν
ἐθίζω		ἐθίσω	ἐθίσκω
ἐθίσοιμι	ἐθίσοιμι	ἐθίσαιοι	ἐθίσκοιμι
ἐθίξει		ἐθίσον	ἐθίσκε
ἐθίξειν	ἐθίξειν	ἐθίσαι	ἐθίσκέναι
ἐθίσων	ἐθίσων	ἐθίσας	ἐθίσκώς
M. P.	M.	M.	M. P.
ἐθίσομαι	ἐθισοῦμαι		ἐθίσμαι
ἐθισόμεν		ἐθισάμην	ἐθίσμεν
ἐθίσωμαι		ἐθίσωμαι	ἐθισμένος ὦ
ἐθισοίμην	ἐθισοίμην	ἐθισάιμην	ἐθισμένος εἶην
ἐθίσου		ἐθίσαι	ἐθίσσο
ἐθίξεσθαι	ἐθίξεσθαι	ἐθίσασθαι	ἐθίσθαι
ἐθισόμενος	ἐθισόμενος	ἐθισάμενος	ἐθισμένος
Verbals, ἐθιστός ἐθιστής	P.	P.	
	ἐθισθήσομαι	ἐθίσθήν	
		ἐθισθῶ	
	ἐθισθήσοίμην	ἐθισθήην	
		ἐθίσθητι	
	ἐθισθήσεσθαι	ἐθισθήναι	
	ἐθισθήσόμενος	ἐθισθήεις	

297.

Present System,

<i>τίθημι (θε) to put.</i>				
ACTIVE.			MIDDLE (PASSIVE).	
	Present.	Imperfect.	Present.	Imperfect.
<i>Indicative.</i>	S. <i>τί-θη-μι</i>	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2 <i>τί-θη-ς</i>	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθη	ἐ-τί-θε-σο, -σου
	3 <i>τί-θη-σι</i>	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D. <i>τί-θε-τον</i>	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3 <i>τί-θε-τον</i>	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. <i>τί-θε-μεν</i>	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2 <i>τί-θε-τε</i>	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3 <i>τι-θέ-ασι</i>	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
	Present.		Present.	
<i>Subjunctive.</i>	S. <i>τι-θῶ</i>		<i>τι-θῶ-μαι</i>	
	2 <i>τι-θῇ-ς</i>		<i>τι-θῇ</i>	
	3 <i>τι-θῇ</i>		<i>τι-θῇ-ται</i>	
	D. <i>τι-θῇ-τον</i>		<i>τι-θῇ-σθον</i>	
	3 <i>τι-θῇ-τον</i>		<i>τι-θῇ-σθον</i>	
	P. <i>τι-θῶ-μεν</i>		<i>τι-θῶ-μεθα</i>	
<i>Optative.</i>	2 <i>τι-θῶ-τε</i>		<i>τι-θῇ-σθε</i>	
	3 <i>τι-θῶ-σι</i>		<i>τι-θῶ-νται</i>	
	S. <i>τι-θεῖν-ν</i>		<i>τι-θεῖ-μην</i> ἢ <i>τι-θοί-μην</i>	
	2 <i>τι-θεῖν-ς</i>		<i>τι-θεῖ-ο</i>	<i>τι-θοί-ο</i>
	3 <i>τι-θεῖν</i>		<i>τι-θεῖ-το</i>	<i>τι-θοί-το</i>
	D. <i>τι-θεῖν-τον</i> ἢ <i>τι-θεῖ-τον</i>		<i>τι-θεῖ-σθον</i>	<i>τι-θοί-σθον</i>
<i>Imperative.</i>	3 <i>τι-θεῖν-την</i>	<i>τι-θεῖ-την</i>	<i>τι-θεῖ-σθην</i>	<i>τι-θοί-σθην</i>
	P. <i>τι-θεῖν-μεν</i>	<i>τι-θεῖ-μεν</i>	<i>τι-θεῖ-μεθα</i>	<i>τι-θοί-μεθα</i>
	2 <i>τι-θεῖν-τε</i>	<i>τι-θεῖ-τε</i>	<i>τι-θεῖ-σθε</i>	<i>τι-θοί-σθε</i>
	3 <i>τι-θεῖν-σαν</i>	<i>τι-θεῖ-ν</i>	<i>τι-θεῖ-ντο</i>	<i>τι-θοί-ντο</i>
	S. <i>τί-θει</i>		<i>τί-θε-σο, τίθου</i>	
	3 <i>τι-θέ-τω</i>		<i>τι-θέ-σθω</i>	
<i>Infinitive.</i>	D. <i>τί-θε-τον</i>		<i>τί-θε-σθον</i>	
	3 <i>τι-θέ-των</i>		<i>τι-θέ-σθων</i>	
	P. <i>τί-θε-τε</i>		<i>τί-θε-σθε</i>	
	3 <i>τι-θέ-τωσαν</i> ἢ <i>τι-θέ-ντων</i>		<i>τι-θέ-σθωσαν</i> ἢ <i>τι-θέ-σθων</i>	
	<i>τι-θέ-ναι</i>		<i>τί-θε-σθαι</i>	
	N. <i>τι-θεῖς</i>		<i>τι-θέ-μενος</i>	
<i>Participle.</i>	<i>τι-θεῖσα</i>		<i>τι-θε-μένη</i>	
	<i>τι-θέ-ν</i>		<i>τι-θέ-μενον</i>	
	G. <i>τι-θέ-ντος</i>		<i>τι-θε-μένου</i>	
	<i>τι-θεῖσης</i>		<i>τι-θε-μένης</i>	

MI-Form.

298.

δίδωμι (δο) to give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν	δί-δο-μαι	ἐ-δί-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους	δί-δο-σαι	ἐ-δί-δο-σο, -δου
δί-δω-σι	ἐ-δί-δω, ἐδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σζον	ἐ-δί-δο-σζον
δί-δο-τον	ἐ-δί-δό-την	δί-δο-σζον	ἐ-δί-δό-σζην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεζα	ἐ-δί-δό-μεζα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σζε	ἐ-δί-δο-σζε
δι-δό-ᾱσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σζον	
δι-δῶ-τον		δι-δῶ-σζον	
δι-δῶ-μεν		δι-δῶ-μεζα	
δι-δῶ-τε		δι-δῶ-σζε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοίη-τον ΟΓ δι-δοί-τον		δι-δοί-σζον	
δι-δοίη-την δι-δοί-την		δι-δοί-σζην	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεζα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σζε	
δι-δοίη-σαν δι-δοί-ν		δι-δοί-ντο	
δί-δου		δί-δο-σο, δίδου	
δι-δό-τω		δι-δό-σζω	
δί-δο-τον		δί-δο-σζον	
δι-δό-των		δι-δό-σζων	
δί-δο-τε		δί-δο-σζε	
δι-δό-τωσαν ΟΓ		δι-δό-σζωσαν ΟΓ	
δι-δό-ντων		δι-δό-σζων	
δι-δό-ναι		δί-δο-σζαι	
δι-δούς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενον	
δι-δό-ντος		δι-δο-μένον	
δι-δούσης		δι-δο-μένης	

299.

Present System,

		<i>ἵστημι (στᾶ) to set.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	ἵ-στη-μι	ἵ-στη-ν	ἵ-σταῖ-μαι	ἵ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο, ἵστω
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D.	ἵ-στα-τον	ἵ-στά-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-των	ἵ-στά-την	ἵ-στα-σθον	ἵ-στά-σθην
	P.	ἵ-στα-μεν	ἵ-στα-μεν	ἵ-στά-μεθα	ἵ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στα-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S.	ἵ-στώ		ἵ-στώ-μαι	
	2	ἵ-στή-ς		ἵ-στή	
	3	ἵ-στή		ἵ-στή-ται	
	D.	ἵ-στή-τον		ἵ-στή-σθον	
	3	ἵ-στή-των		ἵ-στή-σθον	
	P.	ἵ-στώ-μεν		ἵ-στώ-μεθα	
Optative.	2	ἵ-στή-τε		ἵ-στή-σθε	
	3	ἵ-στώ-σι		ἵ-στώ-νται	
	S.	ἵ-σταίη-ν		ἵ-σταί-μην	
	2	ἵ-σταίη-ς		ἵ-σταί-ο	
	3	ἵ-σταίη		ἵ-σταί-το	
	D.	ἵ-σταίη-τον or ἵ-σταί-τον		ἵ-σταί-σθον	
Imperative.	3	ἵ-σταίη-την	ἵ-σταί-την	ἵ-σταί-σθην	
	P.	ἵ-σταίη-μεν	ἵ-σταί-μεν	ἵ-σταί-μεθα	
	2	ἵ-σταίη-τε	ἵ-σταί-τε	ἵ-σταί-σθε	
	3	ἵ-σταίη-σαν	ἵ-σταί-ε-ν	ἵ-σταί-ντο	
	S.	ἵ-στη		ἵ-στά-σο, ἵστω	
	3	ἵ-στά-τω		ἵ-στά-σθω	
Infinitive.	D.	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἵ-στά-των		ἵ-στά-σθων	
	P.	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἵ-στά-τωσαν or ἵ-στά-ντων		ἵ-στά-σθωσαν or ἵ-στά-σθων	
	N.	ἵ-στάς		ἵ-στά-μενος	
	G.	ἵ-στάσα		ἵ-στα-μένη	
Participle.		ἵ-στά-ν		ἵ-στά-μενον	
		ἵ-στά-ντος		ἵ-στα-μένου	
		ἵ-στά-σης		ἵ-στα-μένης	

MI-Form.

300.

δείκνυμι (δείκ-νῦ) *to show*.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἐ-δείκ-νῦ-ν	δείκ-νῦ-μαι	ἐ-δείκ-νῦ-μην
δείκ-νῦ-ς	ἐ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῦ-σι	ἐ-δείκ-νῦ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νῦ-τον	ἐ-δείκ-νῦ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δείκ-νύ-την	δείκ-νυ-σθον	ἐ-δείκ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δείκ-νύ-μεθα	ἐ-δείκ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δείκ-νύ-ασι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύμαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνύμεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυοίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νύ-σο	
δείκ-νύ-τω		δείκ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δείκ-νύ-των		δείκ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δείκ-νύ-τωσαν or		δείκ-νύ-σθωσαν or	
δείκ-νύ-ντων		δείκ-νύ-σθων	
δείκ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς		δεικ-νύ-μενος	
δεικ-νύσα		δεικ-νυ-μένη	
δεικ-νύ-ν		δεικ-νύ-μενον	
δεικ-νύ-ντος		δεικ-νυ-μένου	
δεικ-νύσης		δεικ-νυ-μένης	

Second Aorist System,				
301.			302.	
τίθημι (θε) to put.			δίδωμι (δο) to give.	
2 Aor.	Active.	Middle.	Active.	Middle.
Indicative.	S. (ἔθηκε)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2 (ἔθηκες)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3 (ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D. ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3 ἔ-θε-την	ἔ-θε-σθην	ἔ-δό-την	ἔ-δό-σθην
	P. ἔ-θε-μεν	ἔ-θε-μεθα	ἔ-δο-μεν	ἔ-δό-μεθα
	2 ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3 ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δου-σαν	ἔ-δου-ντο
Subjunctive.	S. θέω	θέ-μαι	δῶ	δῶ-μαι
	2 θέῃς	θέῃ	δῶς	δῶ
	3 θέῃ	θέῃ-ται	δῶ	δῶ-ται
	D. θέῃ-τον	θέῃ-σθον	δῶ-τον	δῶ-σθον
	3 θέῃ-τον	θέῃ-σθον	δῶ-τον	δῶ-σθον
	P. θέω-μεν	θέω-μεθα	δῶ-μεν	δῶ-μεθα
	2 θέῃ-τε	θέῃ-σθε	δῶ-τε	δῶ-σθε
	3 θέω-σι	θέω-νται	δῶ-σι	δῶ-νται
Optative.	S. θέιην	θεί-μην, οἰμην	δοίην	δοί-μην
	2 θέιης	θεί-ο οἶο	δοίης	δοί-ο
	3 θέιη	θεί-το οἶτο	δοίη	δοί-το
	D. θέιη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3 θέιη-την	θεί-σθην	δοίη-την	δοί-σθην
	P. θέιη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2 θέιη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3 θέιη-σαν, or	θεί-ντο	δοίη-σαν, or	δοί-ντο
	D. θέι-τον		δοί-τον	
	3 θέι-την		δοί-την	
	P. θέι-μεν		δοί-μεν	
	2 θέι-τε		δοί-τε	
	3 θέιεν		δοίεν	
Imperative.	S. θέε	θεῶ	δός	δοῦ
	3 θέτω	θέ-σθω	δότω	δό-σθω
	D. θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3 θέ-των	θέ-σθων	δό-των	δό-σθων
	P. θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3 θέ-τωσαν or	θέ-σθωσαν or	δό-τωσαν or	δό-σθωσαν or
	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infjn.	θεῖναι	θέ-σθαι	δοῦναι	δό-σθαι
Participle.	θεῖς, θεῖσα, θέν	θέ-μενος, η, ον	δούς, δοῦσα, δόν	δό-μενος, η, ον
	θέντος, θεῖσης	θε-μένου, ης	δόντος, δοῦσης	δο-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.		305.
ἵστημι (σταῖ).	δύ-ω to enter.	ἵστημι (σταῖ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δῦ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δῦ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δῦ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δῦ-τον	ἔ-στα-τον	ἔ-στα-τον
ἔ-στή-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δῦ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δῦ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δῦ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
στῶ	δύω		
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
στῶ-μεν	δύωμεν	ἔ-στῶ-μεν	
στή-τε	δύητε		
στῶ-σι	δύωσι	ἔ-στῶ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δυνόιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, or	δύοιεν	ἔ-σταίη-σαν, or	
σταῖ-τον		ἔ-σταῖ-τον	
σταῖ-την		ἔ-σταῖ-την	
σταῖ-μεν		ἔ-σταῖ-μεν	
σταῖ-τε		ἔ-σταῖ-τε	
σταῖε-ν		ἔ-σταῖε-ν	
στή-ῃσι	δύ-ῃσι	ἔ-στά-ῃσι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στή-τωσαν or	δύ-τωσαν or	ἔ-στά-τωσαν or	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσα, ἔ-στός	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-στώτος, ἔ-στώσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing *ε*.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυνον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ῥ-ῥίψα (43).

REM. a. The syllabic augment assumes the stronger form of *η*, instead of *ε*, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with *ε*: ἔ-μελλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἱκέτευσα from ἱκετεύω *to supplicate*, ὕβρισθην from ὑβρίζω *to insult*.—*a* becomes *η*: ἡγον from ἄγω (*ᾱ*) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial *λ* is sometimes doubled after the augment (40 D): ἐ-λλίσσето (λίσσομαι *to pray*). Similarly, *μ* is doubled in ἐ-μμαθε *learned*, *ν* in ἐ-ννεον *were swimming*, *σ* in the verbs σέύω *to drive* and σείω *to shake*, and *δ* in the stem *δει*: ἐ-σσευα *drove*, ἐ-δδεισε *feared*.

a. The other dialects have *only ε* as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the Plup.—In the Dor., *ᾱ* by the temporal augment becomes *ᾱ̄*: ᾱ̄γον (24 D b).

The long vowels remain unchanged; only \bar{a} becomes η : ἡζλουν from ἄζλέω to contend.—ἀῖω (\bar{a}) to hear makes ἄϊον (\bar{a}).

310. *Diphthongs* take the temporal augment in the *first* vowel: ησθάνομην from αἰσθάνομαι to perceive, ᾠκτεῖρα from οἰκτεῖρω to pity, ἡξήθη from αὔξω to increase.

But in *αυ, οι*, the first vowel sometimes remains unchanged: it is usually so in *ευ*, and always so in *ει, ου*. Only εἰκάζω to conjecture sometimes has η : ἥκασα.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect*. The augment of the pluperfect is applied to the *reduplicated* stem: ἐ-λελύκειν.

But if the reduplicated stem begins with a vowel, it remains unchanged: στέλλω to send, Perf. ἔσταλκα, Plup. ἐστάλκειν (not ησταλκειν), οἰκέω to inhabit, Perf. ᾠκηκα, Plup. ᾠκήκειν. But ἀκούω to hear, Perf. ἀκήκοα, has in the Plup. usually ἠκηκόειν.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: λελύκειν.

312. *Syllabic Augment before Vowel-Initial*. A few verbs beginning with a vowel take the syllabic augment: ἄγνυμι to break, ἔαξα. This with ϵ is contracted to *ει*: ἐθίζω to accustom, εἴθιζον (from ϵ -εθίζον). Here belong

ἄγνυμι to break	εἰώω to permit
ἀλίσκομαι to be taken	ἐθίζω to accustom
ἀνδάνω to please	ἐλίσσω to turn
ἀνοίγω to open	ἐλκω to draw
ὀράω to see	ἐπομαι to follow
οὐρέω to make water	ἐργάζομαι to work
ὠσέω to push	ἐρπω or ἐρπίζω to creep
ὠνέομαι to buy	ἐστιάω to entertain
	ἔχω to have, hold

Here belong, further, the aorists εἶλον (αἰρέω to take, 450, 1) and εἶσα *I set* (431 D, 6). Cf. 2 Aor. of ἵημι (έ) to send (403, 1).

Of these, ὀράω to see and ἀν-οίγω to open have both the syllabic and the temporal augment at the same time: ἑώρων, ἀν-έωξα.

311 D. Hm. ἡλήλατο for ἐλήλατο Plup. 3 S. of ἐλαύνω (ελα) to drive, ἡρήρ-ειστο from ἐρείδω to support, ᾠρώρει for ὀρώρε. from ὀρνυμι (ορ) to rouse.

312 D. To this series belong also εἶλω (ελ) to press, εἶρω (ερ) to join, ἐρύω (ερύ) to draw. Hm. forms ἐφνοχέει from οἶνοχρέω to pour out wine, ἥνδανον and ἐήνδανον from ἀνδάνω to please. In Hd., ἄγνυμι, ἐλκω, ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has Impf. ἥνδανον (ἐάνδανον?), 2 Aor. ἔαδον: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so ἀλίσκομαι, ὀράω), or none at all (so ἀνοίγω, εἰώω, ἐργάζομαι, ὠδέω, ὠνέομαι).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, *ϕ* or *σ*: ἄγνυμι, orig. *ϕαγνυμι*, Aor. *εφαξα*, *εξαξα*; ἔρπω, orig. *σερπω*, Impf. *εσερπον*, *έερπον*, *εἶρπον*.

b. Irregularly, ἑορράζω *to keep festival* has the augment on the second vowel: ἑώραζον instead of ἡοραζον, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω *to bring in*, εἰσέφερον, προσάγω *to lead to*, προσῆγον.

The prepositions ἐξ, ἐν, σύν recover their proper form before ε: ἐκτείνω *to extend*, ἐξέτεινον, ἐμβάλλω *to invade*, ἐνέβαλλον, συλλέγω *to collect*, συνέλεξα.—Prepositions ending in a vowel lose that vowel before ε: ἀποφέρω *to bear away*, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often *contracted* with ε: προβαίνω *to advance*, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω *to sleep*, ἐκάτευδον (yet also καζηῦδον), κασιζώ *to sit*, ἐκάσιζον. Cf. ἀφήμι (403, 1), κάζημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι *to endure*, ἡνειχόμεν, ἀνορθώω *to set right*, ἡνώρθουν; ἐνοχλέω *to annoy*, ἡνώχλουν.—So, also, the two following, which are not in reality compound verbs: διαιτάω (from δίαίτα *mode of living*), ἐδιήτων; διακονέω (from διάκονος *servant*), ἐδηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόομαι *to oppose* does not consist of ἐν and ἀντιόομαι, but is derived from the compound adjective ἐναντίος *opposite*.—Such verbs are *properly* augmented at the beginning: ἡναντιούμην; poet. ἐναίρω *to kill*, 2 Aor. ἤναρον; μετεωρίζω *to raise aloft* (from μετέωρος *raised aloft*), ἐμετεώριζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω *to hold an assembly* (ἐκκλησία), ἐξεκκλησιάζον; ὑποπτεύω *to suspect* (ὑποπτος *suspected*), ὑπόπτευν; κατηγορέω *to accuse* (κατήγορος *accuser*), κατηγοροῦν.—Irregularly, παρανομέω *to transgress law* (from παράνομος *contrary to law*) makes παρηνόμουν (as if from παρανομεω), παροινέω *to act like a drunken man* (πάρ-οινος) makes ἐπαρύνουν.

316. *Compounds of εἶ and δύς*. Verbs compounded with δύς *ill* have the augment *after* the adverb, when a short vowel follows it: δυσᾶρεστέω *to be ill-pleased*, δυσᾶρεστον (but δυστυχέω *to be unfortunate* ἐδυστύχουν).—The same thing occurs also, though seldom, in compounds of εἶ *well*: εὐεργετέω *to be a benefactor*, εὐεργέτουν or εὐηργέτουν.

317. All other compound verbs are augmented at the beginning: ἀσπυμέω *to be dispirited*, ἡσπύμουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω to *offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι to *lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω to *send*, ἔ-σταλκα, not σε-σταλκα; γράφω to *write*, γέ-γραφα.—But the stems κτα and μυα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) to *know*, ἔ-γνωκα, not γε-γνωκα; βλαστάνω (βλαστ-ε) to *sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ρίπτω (ρίφ) to *throw*, ἔ-ρριφα, not ρε-ρριφα (43).

NOTE. e. Instead of the reduplication, we find *ει* in εἶληφα from λαμβάνω (λαβ) to *take*, εἶληχα from λαγχάνω (λαχ) to *obtain by lot*, εἶλοχα from λέγω to *gather*, δι-είλεγμαι from δια-λέγομαι to *converse* (although λέγω to *speak* makes λέλεγμαι); also in εἶρηκα (ῥε 450, 8) *have said*, and, with rough breathing, in εἵμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω to *hope*, ἤλπικα, ὀρμάω, to *move*, ὤρμηκα, ἀπορέω to *be at a loss*, ἠπόρηκα, αἰρέω to *take*, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχεται (for δεδέχεται, Pf. 3 P. of δέχομαι to *receive*),—εἶμαι, ἔσται (orig. ϑεσμαι, ϑεσται, from ἔννυμι to *clothe*),—ἔρχεται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω to *shut*):—cf. Pf. οἶδα *know* in all dialects. The long *α* remains unchanged in the defective perfect participles, ἁδικῶς *sated* (Aor. Opt. ἁδήσσειε *might be sated*), and ἁρημένος *distressed*. In 2 Pf. ἄνωγα *order*, *α* is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has ρερυπωμένος *soiled* (for ῥρρυπ.); but, on the other hand, ἔμορε (for με-μορε) from μείρομαι to *receive part*, ἔσσυμαι (for σε-σσυμαι) from σέω to *drive*, like the verbs with initial *ρ*. In δει-δοικα and δει-δια *fear* (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἔκττημαι.

321. *Attic Reduplication.* Some verbs, beginning with α, ε, ο, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic reduplication.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) to anoint, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω to hear, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) to dig, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα) to drive, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω to convict, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (εγερ) to wake has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have ε for the reduplication also, and contract it with initial ε to ει: ἀγννυμι to break (orig. φαγννυμι, Perf. φεφαγα), ἔαγα, ἐσίζω to accustom, εἴζικα (from ε-εζικα).—ὁράω to see makes ἑώρακα; ἀν-οίγω to open, ἀν-έωγα or ἀν-έωχα.—The stem εικ (not used in the Pres.) makes Perf. ἔ-οικα am like, appear, Plup. ἐ-ώκειν. Similarly the stem εῖ or ηῖ makes εἴ-ωσα am accustomed.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι wander from ἀλά-ομαι to wander, ἀλ-αλύκτῃμαι am distressed (cf. Hd. ἀλυκτάζω to be distressed), ἄρ-ηρα am fitted from ἀραρίσκω (αρ) to fit, ἐρ-έριπτο from ἐρείπω (ερίπ) to overthrow, ὀδ-ώδυσται (st. οδvs, Aor. ὠδυσάμην, 55, became wroth), ὄρ-ωρα am roused from ὀρνυμι (ορ) to rouse, etc.—and with inserted ν, ἐμν-ήμυκα from ἡμύ-ω to bow the head;—also the defective perfects, ἀν-ήνοθε issues (or issued), ἐπ-εν-ήνοθε is (or was) close upon. For ἀκ-αχ-μένος sharpened, see 46 D.—Hd. has irreg. ἀρ-αίρηκα from αἰρέ-ω to take.

322 D. For εἴ-ωσα, Hm. has also ἔ-ωσα (Hd. only ξωσα): the orig. stem was perhaps στήθ, Pf. ε-στωθ-α (25).—Further, Hm. has ἐλπ-ω (φελπ) to cause to hope, Pf. ἔολπα hope, Plup. ἐώλπειν, and ἔρδω (φεργ, Eng. work) to do, Pf. ἔοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω *to remain*, τρέπ-ω *to turn*, ἄγ-ω *to lead*.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾶκ) *to melt*, λείπ-ω (λιπ) *to leave*, φεύγ-ω (φῦγ) *to flee*;—also a few stems in ῥ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥευ-ω, st. ῥῥ) *to run*, χέ-ω (χῥ) *to pour*.

Some verbs of *other classes* (especially cl. 5, 437 N) have, in particular tenses, a similar *lengthening* of the short vowel: λαμβάνω (λαῖβ) *to take*, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελῦῥ) *to come*, Fut. ἔλευσομαι (= ελευῥ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τῦπ) *to strike*, καλύπτ-ω (καλῦβ) *to cover*, βάπτ-ω (βᾶφ) *to dip, dye*.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐτύπ-ην, ἐβάφ-ην, or the noun καλύβ-η *cabin, cover*.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσω (for φυλακι-ω) *to guard*, τάσσω (for ταγι-ω) *to arrange*, ταρασσω (for παραχι-ω) *to disturb*.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. b. Aeol. σδω for ξω, frequent in Theoc. (56 D): σπρίσδω for σπρίξω *to pipe*. In Dor., most verbs in ξω have stems in γ: κομίζω *to take care of*, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάξω *to lay waste* δαίξω *to divide*, ἐναρίξω *to slay, strip*, κερμηρίξω *to debate in mind*, πολεμήξω *to war*, στυφελίξω *to push*, etc.

b. δ (less often γ) with ι produces ζ : $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\zeta\text{-}\omega$ ($\sigma\alpha\lambda\pi\iota\gamma\gamma$) *to sound the trumpet*.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of d , being distinguished thus from $\delta\phi\acute{\epsilon}\lambda\lambda\text{-}\omega$ (also for $\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\theta\acute{\epsilon}\iota\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ι or υ , it becomes long ($\beta\beta$): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\acute{\iota}\nu\iota\text{-}\omega$) *to distinguish*, $\sigma\acute{\upsilon}\rho\text{-}\omega$ (for $\sigma\acute{\upsilon}\rho\iota\text{-}\omega$) *to drag*.

e. To this class belong further two *vowel-stems* in av : $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\text{-}\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\text{-}\iota\text{-}\omega$) *to weep*. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) *to obtain by lot*.

REM. av is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes $\sigma\kappa$ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please* $\epsilon\acute{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. Hm. has $\epsilon\acute{\iota}\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\epsilon\acute{\iota}\lambda\omega$ he commonly uses the form $\delta\phi\acute{\epsilon}\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\text{-}\epsilon\text{-}\omega$ to *seem, think*, Fut. $\delta\acute{\omicron}\xi\omega$ (= $\delta\omicron\kappa\text{-}\sigma\omega$); $\rho\acute{\iota}\pi\tau\text{-}\epsilon\text{-}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of *other classes* annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\epsilon\text{-}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\text{-}\omega$ ($\chi\alpha\rho$) cl. 4, to *rejoice*, Fut. $\chi\alpha\iota\rho\acute{\eta}\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\delta\mu\text{-}\nu\nu\mu\iota$ to *swear*, Aor. Inf. $\delta\mu\acute{\omicron}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\rho\acute{\alpha}\text{-}\omega$ to *bore*, $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ ($\theta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\nu\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\nu$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\iota\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\iota\text{-}\acute{\eta}\text{-}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 c), and that for $\sigma\iota\text{-}\sigma\chi\text{-}\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{-}\iota\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *have on* and $\acute{\iota}\pi\text{-}\iota\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\delta\nu\acute{\iota}\eta\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\nu\eta\text{-}\mu\iota$, st. $\omicron\nu\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the *sixth* class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\nu\acute{\omega}\text{-}\sigma\kappa\text{-}\omega$ ($\gamma\nu\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\text{-}\omega$ to *bear*, Fut. $\omicron\acute{\iota}\text{-}\sigma\omega$, Aor. $\acute{\eta}\nu\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\epsilon\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\acute{\tau}\acute{\epsilon}\lambda\text{-}\lambda\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\acute{\epsilon}\iota\pi\text{-}\alpha$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\iota\tau\text{-}\nu\acute{\epsilon}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥήγ-νυμι (ῥᾱγ) to *break*, 2 Perf. ῥῥ-ῥωγ-α (25); st. τῥᾱγ, 2 Aor. ἔ-τῥᾱγ-ον, Pres. τῥῶγ-ω (for τῥηγ-ω) to *gnaw*; st. εῖ or ηῖ, 2 Perf. εἴ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But *ä* becomes *ā* only after *ε*, *ι*, *ρ*, elsewhere *η*: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem χρα (χράω to *give oracles*, χράομαι to *use*, κίχρημι to *lend*) is lengthened to χρη: χρήσω, ἐχρησάμην. So too τι-τρά-ω to *bore*, ἔτρησα. On the other hand, ἀκροά-ομαι to *hear* makes ἀκροάσο-μαι, etc.

For many vowel-stems which *retain* the short vowel, see 419.—For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Μi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἵστη-μι (στᾱ) to *set*, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δείκνυ-μι to *show*.

b. in the 2 Aor. Act., Ind., Imv., and Inf.: στή-ῃ 2 S. Imv., ἀποδρᾶ-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω to *run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign *σ*. The vowels are changed as in pure verbs, except that *ε* becomes *ει*: πε-ραίν-ω (περᾱν) to *bring to an end*, ἐ-πέρᾱν-α, φαίν-ω (φᾱν) to *show*, ἔ-φην-α, μέν-ω to *remain*, ἔ-μειν-α, κρίν-ω (κρῖν) to *distinguish*, ἔ-κρῖν-α, ἀμύν-ω (αμῦν) to *ward off*, ἤμυν-α.

338. 4. *a* is generally lengthened in the 2 Perf. of consonant-stems: κράζ-ω (κρᾱγ) to *cry*, κέ-κρᾱγ-α, φαίν-ω (φᾱν) to *show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω to *write*, γέ-γράφ-α, τάσσω (τᾱγ) to *arrange*, τέ-τᾱχ-α.

339. III. *Omission* (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) to *become*, ἀκού-ω to *hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of *ä* is *ā* after all letters (29 D): ἐτι-υᾶσθην, ἰστᾱμι, στᾱδι, ἑφᾱνα, πέφᾱνα. In Ion., *ā* is lengthened to *η*, even after *ε*, *ι*, *ρ*: ἰήσομαι (ἰάομαι to *heal*), εὐφρῆναι (εὐφραίνω to *gladden*). Yet ἑᾶω to *permit* makes *ā* (not *η*): ἑᾶσω, εἶᾶσα. The stem πα to *get* (chiefly poetic, Pres. not used) always appears as πᾱ: πᾶσομαι, ἐπᾶσάμην, πέπᾶμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub. of *μi-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρῆρᾱς *fitted*, Fem. ἀρᾶρῡῖα, Ind. ἄρῃα (ἀραρίσκω), τεθῆλᾱς *blooming*, Fem. τεθᾶλῡῖα (θάλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. θᾶν *to die*, 2 Aor. ἔ-θᾶν-ον, 2 Perf. 1 P. τέ-θνᾶ-μεν, Pres. θνήσκω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω *to send*, πέ-πομφ-α, τάσσ-ω (τᾶγ) *to arrange*, τέ-τᾶχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. ἑρέψω, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): τελέ-ω *to complete*, τε-τέλεσ-μαι, ἀκού-ω *to hear*, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, θε in the *first passive* system, and ε in the *second*.

In both systems, the ε is contracted with a following mode-sign: λυ-ζῶμεν for λυ-ζε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύθη-ν, ἐλύθη (for ἐλυθη-τ), σταλή-σομαι; but 3 P. Impv. λυζε-ντων, Par. Fem. σταλείσα (for σταλε-νσα), Par. Neut. λυζέν (for λυζε-ντ).

Tense-Signs.

344. In some of the tense-systems, the consonants κ and σ are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect* system: λέλυ-κ-α, ἐλελύ-κ-ειν.

σ in the *first aorist* system: ἔλυ-σ-α, ἔλυ-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει. (in 3 Sing. also to η): δαμεί-ετε for (δαμέ-ητε) δαμήτε *ye may be overcome* φανή-η for (φανέ-η) φανῇ *he may appear*.

344 D. In Hm., the tense-sign σ is often doubled after a short vowel: ἀ-νόσω for ἀνύσω Fut. of ἀνύω *to achieve*, ἐγέλασσα for ἐγέλασα Aor. of γελᾶω *to laugh*.

For Doric Future with σε as tense-sign instead of σ, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ : $\phi\acute{\alpha}\nu\text{-}\epsilon\text{-}\omega$, contracted $\phi\alpha\nu\hat{\omega}$, instead of $\phi\alpha\nu\text{-}\sigma\text{-}\omega$, from $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\acute{\alpha}\nu$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\alpha\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\acute{\epsilon}\sigma\tau\eta\text{-}\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\text{-}\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\alpha\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\alpha\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\text{-}\omega$ (for $\lambda\nu\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\text{-}\omega\text{-}\sigma\iota$ (for $\lambda\nu\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\theta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\ddot{\upsilon}\rho\text{-}\sigma\omega$, Aor. $\ddot{\omega}\rho\text{-}\sigma\alpha$ ($\ddot{\upsilon}\rho\text{-}\nu\mu\iota$ to rouse), $\acute{\epsilon}\kappa\upsilon\rho\sigma\alpha$ ($\kappa\upsilon\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$ ($\kappa\acute{\epsilon}\rho\omega$ to shear),— $\acute{\delta}\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$ ($\acute{\delta}\acute{\epsilon}\rho\text{-}\omicron\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\acute{\epsilon}\lambda\sigma\alpha$ ($\acute{\epsilon}\lambda\omega$ to press), and the defective $\acute{\alpha}\pi\delta\epsilon\rho\sigma\alpha$ took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\omega\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\acute{\delta}\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has \omicron , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω , η .

This formation occurs especially in aorists of the $\mu\iota$ -form and in the 2 Aor Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\delta\acute{\omega}\text{-}\omicron\mu\epsilon\nu$ for ($\delta\acute{\omega}\text{-}\omega\mu\epsilon\nu$) $\delta\acute{\omega}\mu\epsilon\nu$, $\delta\epsilon\acute{\iota}\text{-}\omicron\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\omega\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\tau\acute{\eta}\text{-}\epsilon\tau\omicron\nu$ (for $\sigma\tau\acute{\alpha}\text{-}\eta\tau\omicron\nu$) $\sigma\tau\acute{\eta}\tau\omicron\nu$, $\delta\alpha\mu\acute{\epsilon}\text{-}\epsilon\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\eta\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι, τι, και σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε* the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι, λυσαί-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: *λυθείη-ν, διδοίη, σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract forms* and in the *Perf. Act.*: *τιμαίη-ν, contr. τιμήη-ν, πεποιθείη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι, λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist system* has *α* throughout: *λύσ-αι-μι, λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *έλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λῦσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λῦσ-αι*; also in the Inf. Act.: *λῦσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *έλυσ-α* (for *ελυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *ει-α-ς*, 3 S. *ει-ε*, 3 P. *ει-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσήσ-ετε* for *νεμεσήσ-ητε* (*νεμεσά-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο, ε* (352) like the 2 Aor.: *ἔξε, ἔξον* came (*ἔκω*), *ἐβήσето* went (*βαίνω*), *ἐδύσето* went under (*δύω*). So especially in the Imv.: *ῥρσεο, ῥρσευ* rise (*ῥρνυμι*), *ἄξετε* lead (*ἄγω*), *οἶσε* bring (*φέρω*), *λέξεο* lay thyself, *πελάσσετον* bring near (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α, λελύκ-εις, -ει* (the forms *λελυκ-ης, -η* are probably incorrect) for *λέλυκ-ας, -ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *pepend-era-nt* for *pepend-esa-nt*. εσα here belongs to an old Impf. of εἰμί = εσ-μι, Lat. (*e*)s-um, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic η for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from ε(σ)α(ν) and ε(σ)ε.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθαι.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): λύ-ω, λύσ-ει-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇσ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθαι.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has *ο*: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μι*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. εα for *ει-ν*, 2 S. εα-ς for *ει-ς*, 3 S. εε for *ει*, 2 Pl. εα-τε for *ει-τε*, 3 Pl. only εσα-ν.—Hm. has 1 S. εα, 2 S. εα-ς (also contracted η-ς), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεθήπεια *was astonished*, ἐτεθήπεις, δεδειπνήκειν *he had feasted*. The uncontracted 3 Sing. is seen only in ᾗδεε, comm. ᾗδη *he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: ἤνωγ-ο-ν (also ἤνώγ-εα) Plup. of ἄνωγα *command*, ἐμέμηκ-ο-ν Plup. of μέμηκα *bleat*, ἐγέγων-ε (also ἐγεγών-ει) Plup. of γέγωνα *shout*. Still more irreg. are 3 Pl. ἤνώγ-ευν, γεγών-ευν (contracted from -εο-ν).

352 D. Hm. and Hd. often have *έει-ν* for *εῖ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν *to throw*, ἰδ-έει-ν *to see*.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: συρίσδ-ε-ς for συρίζ-ει-ς *art piping*, αἰδ-ε-ν for αἰδ-ει-ν *to sing*. The accent is the same as in the Attic forms. Rare is Dor. ἦ-ν for *εῖ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

		Active.		Middle.	
		<i>Principal tenses.</i>	<i>Historical.</i>	<i>Principal.</i>	<i>Historical.</i>
S.	1.	μι	ν [μ]	μαι	μην
	2.	ς [σι]	ς	σαι	σο
	3.	σι [τι]	— [τ]	ται	το
D.	2.	τον	τον	σθον	σθον
	3.	τον	την	σθον	σθην
P.	1.	μεν [μες]	μεν [μες]	μεθα	μεθα
	2.	τε	τε	σθε	σθε
	3.	(ν)σι [ντι]	ν [ντ]	νται	ντο

or σαν [σαντ]

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of τι, ντι, to σι, (ν)σι, see 62: for change of μ to ν, 77: for dropping of a final τ, 75. The forms μι, σι, τι, ντι were weakened in the historical tenses, on account of the augment at the beginning, to μ, σ, τ, ντ. In the middle they were extended to μαι, σαι, ται, νται; of these, again, the last three were weakened in the historical tenses to σο, το, ντο.

355 D. a. The Dor. retains the earlier forms τι for σι, ντι for (ν)σι, μες for μεν. It has τᾶν for την, μᾶν for μην, σθᾶν for σθην (24 D b). Thus τίθητι, λύνουσι, λύσονται, λελύκασιν, λύσομεν, ἐλύομεν, ἐλελύσθησαν, for τίθηςσι, λύουσι, λύσονται, λελύκασιν, λύσομεν, ἐλύομεν, ἐλελύσθησαν.

b. Hm. sometimes has τον for την and σθον for σθην in the third person dual of the historical tenses.

c. Hm. often has ν for σαν in the Aor. Pass. and in μι-forms: λύθε-ν (orig. ἐλυθε-ντ) for ἐλύθη-σαν, ἔστα-ν (orig. ἐστα-ντ) for ἔστη-σαν.

d. The poets often have μεθα for μεδα: λυό-μεθα for λυό-μεδα.

e. Hm. often has ἄται, ἄτο for νται, ντο in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: δεδαί-αται (δαίω to divide), βεβλή-ατο (βάλλω to throw). Also in the Pr. Impf. of κείμαι to lie, ἤμαι to sit: κέ-αται, εἰ-ατο.—Hd. usually has αται, ατο in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of μι-forms; a preceding α or η becomes ε: οἰκέ-αται for ὀική-νται (οἰκέ-ω to inhabit), τιθέ-αται for τίθε-νται, ἐδυνέ-ατο for ἐδύνα-ντο (δύνα-μαι to be able).—The endings αται, ατο do not occur after a connecting vowel. Such forms as κηδ-έ-αται for κήδ-ο-νται they care for, ἐγεν-έ-ατο for ἐγέν-ο-ντο they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *σα* for *s* is found only in a few *μι*-forms: *ἔφη-σα thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. II. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλελύκε-σαν, ἐλύζη-σαν, ἐτίξε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The *Sub.* has the endings of the *principal* tenses: the *Opt.*, those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυζειν-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

<i>Active.</i>				<i>Middle.</i>				
S.	2.	ῑι	3.	τω	2.	σο	3.	σθω
D.	"	τον	"	των	"	σθον	"	σθων
P.	"	τε	"	τωσαν	"	σθε	"	σθωσαν
				or ντων				or σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθῆ-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθίσσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνω-νται*. In the 2 Sing. Sub., Hm. often has *σθα* for *s*: *ἐθέλῃσθα* for *ἐθέλῃς* (*ἐθέλω to wish*); rarely so in the Opt.: *κλαίοισθα* for *κλαίεις* (*κλαίω to weep*).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν to send*. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στημεν*, *δαμήμεναι* or *δαμήναι* Aor. Pass. *to be subdued*, never *δαμημεν*, *ἐστάμεναι* or *ἐστάμεν*, never *ἐσάναι*. Yet we have *ιέναι* as well as *ἵμεναι*, *ἵμεν to go*.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκ-εῖν* for *λελυκέναι*.

360. PARTICIPLE. The participle-endings are

<i>Act. M. N.</i>	ντ	<i>F.</i>	(ν)σα :	λύο-ντ-ι, λύσᾱ-(ν)σα-ν :	but
<i>Perf. Act.</i>	οτ		νια :	λελυκ-ότ-ων, λελυκ-ύῖα-ν.	
<i>Mid.</i>	μενο		μενᾱ :	λυό-μενο-ς, λυο-μένα-ς.	

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings μι, σι, ςι are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-ςι).

But if the vowel belongs to the tense-stem, the endings are retained: τίζη-μι, δείκνῦ-σι, στάλη-ςι. μι remains also in the Opt.: λύοι-μι.

For an exception in regard to ςι, see 401 b. For τι in λύζη-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings σαι and σο, after a vowel, drop σ (64); this is followed by contraction: thus λύσ-η or λύσ-ει from λυσ-ε-(σ)αι, λύσ-η from λυσ-η-(σ)αι, ἐλύ-ου from ελυ-ε-(σ)ο, ἐλύσ-ω from ελυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίζε-σαι or τίζη (τίζει), ἴστα-σο or ἴστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both η and ει. Of these, η is the usual form; but the Attic, especially the older Attic, has also ει: βούλομαι to wish and οἶομαι (οἶμαι) to think have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω to make a noise). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens οτ to ωτ in the Pf. Par.: τεθνηῶτος, Att. τεθνηκότος (θνήσκω to die).

361 D. Hm. often retains μι, σι in the Sub.: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλῃσι) for ἐθέλω, ἐθέλῃ, may wish.

362 D. The Aeol. has οισα for ουσα and αισα for ᾱσα in the Fem. Par.: τρέφουσα nourishing, θρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted: λύσαι, λύσῃαι, ἐλύεο, etc. Hd. contracts ηαι to η and sometimes εο to ευ: 2 Sing. Sub. βούλῃ, Imv. βούλεο or βούλεν wish. Hm. contracts εαι to ει only in ὕψει thou wilt see.

Hm. sometimes drops σ in the Pf. Plup.: μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing Ind. Act., the 2 Sing. Imv. Act. and Mid., and the Inf. Act.: ἔλυσ-α (for ἐλυσ-α-ν), λῦσ-ον (for λυσ-α-σι), λῦσ-αι (for λυσ-α-σο), λῦσ-αι (for λυσ-α-ναι). The ν in λῦσον is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: λυσά-σθων, λύσασθε.

Final αι and οι have the effect of *short* vowels on the accent (95 a): λύονται, λύσαι, λυθήσόμενοι. But not so in the Opt.: λύσαι, λελύκοι.

For *contract* forms, the accent is determined by the rules in 98: hence δοκῶ (δοκέ-ω), ἐλῶμεν (ἐλά-ομεν from ἐλαύνω, 435, 2), πεσοῦμαι (πεσέ-ομαι from πίπτω, 440, 4), διδῶμαι (διδό-ωμαι), λυῖω, λυῖῃς (λυῖέ-ω, λυῖέ-ῃς).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Imv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: λιπ-οῦ contracted from λιπ-έ-(σ)ο.

b. in the following *active* forms: εἰπ-έ *say*, ἐλθ-έ *come*, εὔρ-έ *find*, ἰδ-έ *see*, λαβ-έ *take*; but not in their compounds: ᾄπ-ειπε.

REM. Of course, this exception has no reference to μι-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: λιπ-εῖ-ν, λιπ-ώ-ν, λιπ-έ-σσαι, λιπ-ό-μενος. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: τιμῆσαι, τιμήσας, τετιμῆσσαι, τετιμημένος. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in ναι accent the penult: τιζέ-ναι, λελυκέ-ναι, λυζή-ναι, σταλῆ-ναι.

364 D. In all tenses, ν of the 1 Sing. is dropped when ᾱ precedes: Hm. ἦα (orig. ἦσαμ, ἦσαν) *I was*, ἦῖα *I went*, ἦδεα *I knew*. Only ἔκτα-ν *I killed*, where α belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *to assemble*), ἔρεσθαι (εἴρωμαι *to ask*), ἔχδεσθαι (ἐχθάνομαι *to be odious*), ἔγρεσθαι (ἐγείρω *to arouse*).

b. In Hm., the Perf. ἀλάλησθαι, ἀλαλήμενος (ἀλάρομαι *to wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος (ἄχυνμαι *to be pained*), ἐσύμενος (σεύω *to drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυζείς, σταλείς. This includes all third declension participles in *s*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλῶσαι
2 Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δήλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together*, not ἐπισχες, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εικε Pres. Imv. *be yielding*, ἀν-εύρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325–33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λῦε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ἐλύου, λύοιο, and λύου, see 363.—For the present system without connecting vowels (*μ-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final *a*, *e*, *o*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ῶ-σι, the uncontracted forms are τιμάει, τιμῶουσι; the contract forms, τιμᾶ, τιμῶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *ω* becomes *ωω*, or (after a long syllable, 28 D) *ωω*:

δρῶω, from *δράω*, *δρῶω* to see; *δρόωμι*, from *δράοιμι*, *δρῶμι*;
δρόωσι, “ *δράουσι*, *δρῶσι*; *μενοινῶω*, “ *μενοινῶω*, *μενοινῶω* to long;
δρόωντες, “ *δράοντες*, *δρῶντες*; *ἡβῶωσα*, “ *ἡβᾶουσα*, *ἡβῶσα* being young

Under like circumstances, a contract *ā* becomes *āā* or *āā*:

δρᾶᾶ, from *δράει*, *δρᾶ*; *μνάσασθαι*, from *μνάεσθαι*, *μνᾶσθαι* to woo
δρᾶασθε, “ *δράεσθε*, *δρᾶσθε*; (the syll. before *μνα* is long by position).

ωω becomes *ωω*, when the latter syllable will not be made short by it: *ἡβῶωντες*, *ἡβῶοιμι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *δρῶμεν* for *δράμεν*, *δρῶμεν*.

ἔᾶω to permit has only the duplication of *α*, but often lengthens *ε* before *ω* to *ει*: *ἔᾶας*, *εἰῶσι*. Irreg. forms are *μυῶόμενος* (*μυαόμενος*), *γελῶόντες* (*γελᾶόντες* laughing), *ναϊετώσα* (*ναϊετούσα* inhabiting), *χρεῶμενος* (*χραόμενος* using).

αο is sometimes changed to *εο* without contraction in the Impf. Act.: *ἤντεον* (*ἀντάω* to encounter), *δμοκλέμεν* (*δμοκλάω* to rebuke).

b. Verbs in *εω* are commonly uncontracted, but sometimes *εε*, *εει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῦσι*, *τελεῖται*, *τελεόμενος*. *εο* may unite by Synizesis: *ἔδρηεον* they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *εἶαι*, *εἶο*, by contraction of *εε*, or *εἶαι*, *εἶο*, by rejection of one *ε*: *μυθεῖται* or *μυθεῖαι*, for *μυθέ-ε-αι* thou sayest. The final *ε* of the stem is sometimes lengthened to *ει*: *νεικείω* for *νεικέω* to quarrel, *ἐτελεῖετο* from *τελέω* to complete.

c. Verbs in *οω* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *α* (see *α* above): *ἀρόωσι* (as if for *αρα-ουσι*, *ἀρώω* to plough), *δηῖδωμεν* (as if for *δηῖα-οιμεν*, *δηῖδω* to treat as an enemy), *ὑπνώοντας* (as if for *ὑπνα-οντας*, *ὑπνώω* to sleep).

Usage of Herodotus. d. Verbs in *αω* commonly change *α* before *ο*, *ου*, *ω*, to *ε*: *τιμέονται*, *τιμέομενος*, *τιμέουσι*, *τιμέω*, *τιμέώμεθα* (the first three are often less correctly written *τιμέωνται*, *τιμέόμενος*, *τιμέωσι*.—*εο* rarely goes into *ευ*: *ἐτίμευν*, Att. *ἐτίμων*). In their other forms, they contract *α* with the following vowel as in Att.: *τιμᾶς*, *τιμᾶτε*, *τιμᾶμι*, *τιμᾶμεν*, *τιμᾶσθαι*; so also 2 Sing. Mid., Imp. *τιμᾶ*, Impf. *ἐτιμᾶ*, from (ε)τιμᾶ-ε-(σ)ο.

e. Verbs in *εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλέει*, *φιλέοιμι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *φιλέ-ε-ο*, we find forms with only one *ε*, *φιλέαι*, *φιλέο*, *ἐφιλέο*; but these are of doubtful correctness.

f. Verbs in *οω* are contracted as in Att., but sometimes have *ευ* instead of *ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοῖμην*, *δηλοῦσι* or *δηλεῖσι*, *ἐδήλου* or *ἐδήλευ*.

Doric Contraction. g. The Dor. contracts *α* with *ο*, *ω* (not in the ultima) to *ā* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η*, instead of *α*, *α*: *πεινᾶ-μεν* (for *πεινώμεν*), *πεινᾶντι* (for *πεινώσι*), *δρῆτε* (for *δράτε*), *δρῆ* (for *δρᾶ*), *δρῆ* (for *δρᾶν*). The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *ε*, not *ει* (352 d): hence for *ά-ειν*, *ό-ειν*, the contract forms are not *ᾶν*, *οῖν*, but *ᾶν*, *οῦν* (as if from *ᾶεν*, *οῦεν*).

b. Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$. Wherever contraction would result in any other sound, the uncontracted form is used. Thus $\pi\lambda\epsilon\text{-}\omega$ to *sail* makes in the Pres. Ind. $\pi\lambda\epsilon\text{-}\omega$, $\pi\lambda\epsilon\iota\varsigma$, $\pi\lambda\epsilon\iota$, Du. $\pi\lambda\epsilon\iota\tau\omicron\nu$, Pl. $\pi\lambda\epsilon\text{-}\omicron\mu\epsilon\nu$, $\pi\lambda\epsilon\iota\tau\epsilon$, $\pi\lambda\epsilon\text{-}\omicron\upsilon\sigma\iota$. Except $\delta\epsilon\text{-}\omega$ to *bind*, which makes $\tau\omicron$ $\delta\omicron\upsilon\nu$ (for $\delta\epsilon\text{-}\omicron\nu$), $\delta\omicron\upsilon\mu\alpha\iota$ (for $\delta\epsilon\text{-}\omicron\mu\alpha\iota$), etc., and is thus distinguished from $\delta\epsilon\text{-}\omega$ to *want, require*, which follows the rule, making $\delta\epsilon\iota$ it is necessary, but $\tau\omicron$ $\delta\epsilon\text{-}\omicron\nu$ the requisite.

c. A few stems in α take η instead of α in the contract forms: $\zeta\acute{\alpha}\text{-}\omega$ to *live*, $\zeta\eta\varsigma$ (not $\zeta\alpha\varsigma$), $\zeta\eta$, $\zeta\eta\tau\epsilon$, $\zeta\eta\nu$, etc. (cf. 370 D g). So also $\pi\epsilon\iota\nu\acute{\alpha}\text{-}\omega$ to *hunger*, $\delta\iota\psi\acute{\alpha}\text{-}\omega$ to *thirst*, $\kappa\nu\acute{\alpha}\text{-}\omega$ to *scratch*, $\sigma\mu\acute{\alpha}\text{-}\omega$ to *wash*, $\psi\acute{\alpha}\text{-}\omega$ to *rub*, and $\chi\rho\acute{\alpha}\text{-}\omicron\mu\alpha\iota$ to *use*.

d. $\rho\acute{\iota}\gamma\omicron\text{-}\omega$ to *be cold* has ω and \omicron in contract forms, instead of $\omicron\nu$ and $\omicron\iota$: Inf. $\rho\acute{\iota}\gamma\omicron\nu$, Opt. $\rho\acute{\iota}\gamma\omicron\eta\nu$.

e. $\lambda\omicron\upsilon\text{-}\omega$ to *bathe* sometimes drops υ (39), and is then contracted as a verb in $\omicron\omega$: $\xi\lambda\omicron\nu$ for $\xi\lambda\omicron(\upsilon)\text{-}\epsilon$, $\lambda\omicron\upsilon\mu\alpha\iota$ for $\lambda\omicron(\upsilon)\text{-}\omicron\mu\alpha\iota$, etc.

FUTURE SYSTEM, or

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (47).

$\kappa\omicron\psi\omega$ ($\kappa\omicron\psi$) to <i>cut</i>	$\kappa\omicron\psi\omega$	$\tau\acute{\alpha}\sigma\omega$ ($\tau\alpha\gamma$) to <i>arrange</i>	$\tau\acute{\alpha}\xi\omega$
$\beta\lambda\acute{\alpha}\psi\omega$ ($\beta\lambda\alpha\beta$) to <i>hurt</i>	$\beta\lambda\acute{\alpha}\psi\omega$	$\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ ($\omicron\rho\upsilon\chi$) to <i>dig</i>	$\omicron\rho\acute{\upsilon}\xi\omega$
$\gamma\rho\acute{\alpha}\phi\text{-}\omega$ to <i>write</i>	$\gamma\rho\acute{\alpha}\psi\omega$	$\phi\rho\acute{\alpha}\xi\omega$ ($\phi\rho\alpha\delta$) to <i>tell</i>	$\phi\rho\acute{\alpha}\sigma\omega$
$\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ to <i>twist</i>	$\pi\lambda\acute{\epsilon}\xi\omega$	$\sigma\pi\acute{\epsilon}\nu\delta\text{-}\omega$ to <i>pour</i>	$\sigma\pi\acute{\epsilon}\iota\sigma\omega$ (49)

For $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, $\xi\rho\acute{\epsilon}\psi\omega$, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

$\epsilon\acute{\alpha}\text{-}\omega$ to <i>permit</i>	$\epsilon\acute{\alpha}\sigma\omega$	$\pi\omicron\iota\acute{\epsilon}\text{-}\omega$ to <i>make</i>	$\pi\omicron\iota\acute{\eta}\sigma\omega$
$\tau\iota\mu\acute{\alpha}\text{-}\omega$ to <i>honor</i>	$\tau\iota\mu\acute{\eta}\sigma\omega$	$\delta\omicron\upsilon\lambda\acute{\omicron}\text{-}\omega$ to <i>enslave</i>	$\delta\omicron\upsilon\lambda\acute{\omega}\sigma\omega$

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. $\ddot{\upsilon}\rho\eta\alpha\iota$ with irreg. accent for $\omicron\rho\acute{\alpha}\text{-}\epsilon\alpha\iota$. Before $\tau\eta\nu$ of the 3 Du., Hm. contracts $\alpha\epsilon$, $\epsilon\epsilon$, to η : $\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$ ($\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\alpha}\omega$ to *address*), $\sigma\upsilon\nu\alpha\nu\tau\acute{\eta}\tau\eta\nu$ ($\sigma\upsilon\nu\alpha\nu\tau\acute{\alpha}\omega$ to *meet together*), $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\nu$ ($\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$ to *threaten*). So, before $\mu\epsilon\upsilon\alpha\iota$ in the Inf.: $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\upsilon\alpha\iota$ ($\pi\epsilon\iota\nu\acute{\alpha}\omega$ to *hunger*), $\pi\epsilon\nu\delta\acute{\eta}\mu\epsilon\upsilon\alpha\iota$ ($\pi\epsilon\nu\delta\acute{\epsilon}\omega$ to *mourn*), $\pi\omicron\delta\acute{\eta}\mu\epsilon\upsilon\alpha\iota$ ($\pi\omicron\delta\acute{\epsilon}\omega$ to *miss*), $\phi\omicron\rho\acute{\eta}\mu\epsilon\upsilon\alpha\iota$ and more irregularly $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ($\phi\omicron\rho\acute{\epsilon}\omega$ to *bear*).

Hd. seldom, if ever, contracts $\alpha\epsilon$, $\alpha\epsilon\iota$, to η , η : $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$ to *use*, not $\chi\rho\acute{\eta}\sigma\theta\alpha\iota$.

e. Hm. has Impf. $\lambda\omicron\epsilon$ uncontracted for $\xi\lambda\omicron(\upsilon)\text{-}\epsilon$; and, with ϵ added to the stem, $\lambda\omicron\epsilon\omicron\nu$ for $\epsilon\lambda\omicron(\upsilon)\text{-}\omicron\nu$. In the Aor. he has $\xi\lambda\omicron\upsilon\sigma\alpha$ and $\xi\lambda\omicron\epsilon\sigma\sigma\alpha$.

372 D. a. For Fut. in $\xi\omega$ from Pres. in $\zeta\omega$, frequent in Hm., see 328 D b.

b. For lengthened forms of $\acute{\alpha}$, Dor. $\tau\iota\mu\acute{\alpha}\sigma\omega$, Ion. $\acute{\iota}\eta\sigma\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\sigma\omicron\mu\alpha\iota$, see 335 D.—For σ doubled in Hm. after a short vowel ($\acute{\alpha}\nu\acute{\iota}\sigma\sigma\omega$), see 344 D.

c.* *Verbs of the second class* have the lengthened stem in the Fut. *πείσω* (πίσ) *to persuade*, *πείσω* (not πίσω); *πνέω* (πνύ) *to breathe*, *πνεύσομαι* (not πνύσομαι).

373. *Liquid Verbs* take ε instead of σ in the future (345); ε is contracted with the connecting vowels, as in the Pres. of *φιλέω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρέω* (κυρ) *to fall in with* make *κέλσω*, *κύρσω*, with σ.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in εω drop σ in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in αδ (Pres. αζω) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαύνω* (ελα) *to drive*, *ελά(σ)ω*, *ἐλῶ*, *ἐλᾶς*, *ἐλᾶ*, etc.

376. 3. Mute stems in ιδ (Pres. ιζω), after dropping σ, insert ε and then contract: *κομίζω* (*κομιδ*) *to convey*, *κομίσω*, *κομι-έ-ω*, *κομιῶ*, 1 P. *κομιοῦμεν*, etc., Fut. Mid. *κομιοῦμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take σε instead of σ, contracting ε with the connecting vowel: *πνέ-ω* (πνύ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλύ, πλευ) *to sail*, *πλευσοῦμαι* (also *πλείσομαι*); *φεύγ-ω* (φύγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χύ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

* 373 D. The Fut. in εω has in the dialects the same forms, contracted and uncontracted, as the Pres. in εω (370 D b, e).

For poetic Fut. in σω from other liquid verbs, see 345 D.

375 D. The Fut. in αω has in Hm. the same variety of forms as the Pres. in αω (370 D a): thus *ἐλῶ*, *ἐλάας*, *ἐλάα*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is σε instead of σ: ε is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσεῖς*, *λυσεῖ*, *λυσεῖτον*, *λυσεῖμες*, *λυσεῖτε*, *λυσεῖντι*; Mid. *λυσεῖμαι* (for *λυ-σέ-ομαι*), *λυσῇ*, *λυσεῖται*, etc., *λυσεῖσθαι*, *λυσεῖμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βιώω* *to live*, *δῆω* *shall find* connected with 2 Aor. Pass. *ἐ-δά-ην* *learned*, *κεῖω* or *κέω* (39 a) *shall lie* from *κεῖμαι*.—Hm. sometimes omits σ of the Fut. after υ: *ἐρύω* Fut. of *ἐρύω* *to draw*.

ving, ἀπαντάω *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιῶμαι) *to walk*, βοάω *to cry*, γελάω *to laugh*, οἰμώζω *to wail*, σιγάω and σιωπάω *to be silent*, σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λῦσον, λῦσαι (Inf. Act., and Impv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 c.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	ἐῖᾱσα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὥρυξα	τιμά-ω	ἐτίμησα
γράφ-ω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφ-ω	ἔτρεψα	περίζω (πιζ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω *to pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα *said* (450, 8), ἤνεγκα (450, 6).

For three aorists in *κα*, ἔζηκα from τίζημι (ζε) *to put*, ἔδωκα from δίδομι (δο) *to give*, ἔηκα from ἵημι (εἰ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφηνα (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἶρω (*ap*) *to raise* and ἄλλομαι (*άλ*) *to leap* make ἄρ and ἄλ in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἤρα, ἠλάμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *ā* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκέρδᾱνα; ὀργαίνω *to enrage*, ὠργᾶνα;—or, on the contrary, have *η* after *ρ*, instead of *ā*: τετραίνω *to boie*, ἐτέτρηνα.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλδessa=ἐλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἔκη-α (also written ἐκεια) Att. ἔκανσα from καίω (καυ) *to burn*, ἔσσενα from σεύω (συ) *to drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεόμαι *to avoid*, and the defective Aor. δέατο *seeded* (connected perhaps with ἐ-δά-ην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in *σα* from some liquid verbs (345 D).—Hm. ὤφειλα for ὤφειλα from ὀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of *ε* to *α* in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366–7 a. For the second aorist system without connecting vowels (*μi-form*), see 399 ff.

384. ἄγω *to lead* has in the 2 Aor. a reduplicated stem (332): ἤγαγον, ἀγαγ-εῖν. Syncopated stems (339) are seen in ἐ-πτ-όμην (πέτ-ομαι *to fly*), ἐ-σχ-ον (for ε-σεχ-ον, Pr. ἔχω *to have*), ἐ-σπ-όμην (for ε-σεπ-ομην, Pr. ἔπομαι *to follow*), ἤλθον (for ἤλυσ-ον Hm., Pr. ἔρχομαι *to come*), and some others: ἤνεγκον (for ην-ενεκ-ον, Pr. φέρω *to bear*) has both reduplication and syncope.—For τρώγω *to gnaw*, 2 Aor. ἔ-τρᾶγ-ον, see 334 d.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350–1. For the older Attic *η* in the 1, 3 Sing. of the Plup., see 351 a. For σάν in the 3 Pl. Plup., see 356 c. For the forms λέλυκα and λέλυκε, see 361. For the accent of the Inf. and Par., see 367 c, d.

383 D. In Hm., a few stems which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the 2 Aor.: δέρκ-ομαι *to see*, ἔδρᾶκον, πέρθ-ω *to destroy*, ἔπρᾶδον.

For Ion. εῖν instead of εῖν in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: ἐ-πέφρᾶδ-ον (φράζω *to declare*), πέπιθ-ον (πείθω *to persuade*), τεταρπ-όμην (τέρπ-ω *to delight*), πεφιδ-έσθαι (φείδομαι *to spare*), etc.—ἡρᾶ-ον (st. αρ, Pr. ἀραρίσκω *to fit*), ὥρορ-ον (ὥρ-νυμι *to rouse*).—Reduplicated and syncopated are ἐ-κεκλ-όμην (κέλλομαι *to command*), ἀλαλκ-ον (st. αλεκ, Pr. ἀλέξω *to ward off*). Not used in the Pres. are πέφν-ον (st. φεν) *killed*, τέτμ-ον (st. τεμ) *came up to*, τετᾶγ-ών (st. ταγ, Lat. tango) *taking hold of*.—Two verbs, ἐρύκ-ω *to draw*, ἐνίπ-τω *to chide*, reduplicate the final consonant of the stem, with *α* as a connective: ἤρϊκ-ᾱκ-ον, ἠνίπ-ᾱπ-ον (also ἐνένιπ-ον).

Of syncopated stems, Hm. has also ἐγρ-όμην *awoke* (found even in Att., from ἐγείρω st. εγερ), ἀγρ-όμενοι *assembled* (Inf. ἀγέρ-εσθαι 367 D, Pr. ἀγείρω), ἐ-πλ-όμην (πέλ-ομαι *to be*).

385 D. For Dor. ω, εις, ει, instead of α, as, ε, in the Sing. of the Pf. Ind., see 350 D.—For Dor. ειν instead of εναι in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. ω- instead of στ in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μi-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of *εἰμί* to *be*: thus *λελυκώς ἔσσι, ἔστω*, etc. Even the Sub. and Opt. are quite generally made in this way: thus *λελυκώς ᾶ, λελυκώς εἶην*, instead of *λελύκω, λελύκοιμι*, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add *κ* to the reduplicated stem. (*Paradigm, 273.*)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before *κ*: *κομίζω* (*κομιδ*) to *convey*, *κεκόμικα*.

The pure verb *ἀκούω* to *hear* has the 2 Perf. *ἀκήκοα* (321), 2 Plup. *ἠκηκόειν* or *ἀκηκόειν* (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-ω	εἶακα	ποιέ-ω	πεποίηκα	πεῖζω (πῖζ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνῦ)	πέπνευκα

c. Liquid stems of one syllable change *ε* to *α* (334 a): *στέλλω* (*στελ*) to *send*, *ἔσταλκα, φθείρω* (*φθερ*) to *destroy*, *ἔφθαρκα*.

ν is rejected in a few verbs: *κρίνω* (*κρῖν*) to *distinguish*, *κέκρικα, τείνω* (*τεν*) to *extend*, *τέτακα*, etc. (433). If not rejected, it must be changed to *γ* nasal: *φαίνω* (*φαν*), *πέφαγκα*.

Several liquid stems suffer transposition (340), and thus become vowel-stems: *βάλλω* (*βαλ*) to *throw*, *βέ-βλη-κα, κάμ-νω* to *be weary*, *κέμνη-κα*.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem.

(*Paradigm, 277.*)

a. *Vowel-Changes.* *ε* in the stem becomes *ο* in the 2 Perf. (334 a): *στρέφ-ω* to *turn*, *ἔστροφα, τίκτω* (*τεκ*) to *bring forth*, *τέτοκα*.

Verbs of the second class have the lengthened stem, but change *ει* to *οι* (334 b): *τήκ-ω* (*τᾶκ*) to *melt*, *τέτηκα, λείπ-ω* (*λῖπ*) to *leave*, *λέλοιπα, φεύγ-ω* (*φῦγ*) to *flee*, *πέφευγα*.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: *πεφύ-ασι* Att. *πεφύκασι* (*φύ-ω* to *produce*), *κεκμη-ώς* Att. *κεκμηκώς* (*κάμ-νω* to *be weary*), *τετιγ-ώς* troubled (defective, used only in this form and in Pf. Mid. *τετίημαι*, Par. *τετιγημένος* troubled).

387 D. a. In Hm., the Fem. Par. sometimes has *ᾶ* when other forms of the perfect have *η* (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κράγ) *to cry*, κεί-κράγα, αἶγ-νυμι *to break*, ἔαγα, λαγχάνω (λάχ) *to obtain by lot*, εἶληχα, φαίνομ (φᾶν), πέφηνα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλιφ) *to anoint*, ἀλήλιφα.——2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (ταγ) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (ῥᾶγ) *to break*, and εἴωσα *am accustomed* from st. εἶ or ηῖ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλᾶγ) *to exchange*, ἡλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) *to do*, πέπρωγα intransitive, *am doing* (succeeding, well or ill), πέπρωχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέωγα intrans. *am open*, ἀνέωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm, 274.*)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἶ-ω	εἶᾶμαι	δουλό-ω	δεδούλωμαι	στέλλω (σ텔)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείζω (πιῖ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλῦ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm, 284.*)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρῖμαι, τέτᾱμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *ὀξύν-ω* to *sharpen*, *ὥξυμμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ὥξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπ-ω* to *send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω* to *convict*, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω* to *pour* makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

392. *Third Person Plural of the Indicative.* The endings *νται, ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσὶ* *they are* for the perfect, and *ἦσαν* *they were* for the pluperfect. See 284.

REM. a. The Ionic endings *ᾶται, ᾶτο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχεται, ἐτετάχато*, for *τεταγμένοι εἰσὶ, ἦσαν*, from *τάσσω* (ταγ) to *arrange*.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to *be*. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτά-ομαι* to *acquire*, Perf. *κέκτη-μαι* *possess*, Sub. *κεκῶμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκτώμην, κεκτῶ, κεκτῶτο* (from *κεκτη-οιμην*, etc.), or *κεκτῆμην, κεκτῆ, κεκτῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυμνήσκω* (μνα) to *remind*, Perf. *μέμνη-μαι* *remember*.

394. FUTURE PERFECT. The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *αται, ατο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-αται, ατο* (1 S. *τέτυγμαί, τεύχω* to *make*) with *ευ* for *υ*, *ἐρηρέδ-ατο* (1 S. *ἐρηρείσμην, ἐρεῖδω* to *support*) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δ-αται* (Par. *ἀκ-ηχέ-μενος* *pained*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλα-δ-ατο*, st. *ελα*, Pr. *ἐλαύνω* to *drive*). In *ἐρρᾶδαται* (*βαίνω* to *sprinkle*), *ρᾶδ* appears to be the primitive stem, cf. Aor. *ῥάσσατε*. And *δ* belongs to the stem in Hd. *παρ-εσκενᾶδ-αται* (*παρασκευάζω* to *prepare*), and like forms from verbs in *ζω*. In *ἀπ-ικ-αται, ατο* (Hd.) = Att. *ἀφιγμένοι εἰσὶ, ἦσαν*, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μεμνώμεθα* (Hd. *μεμνώμεθα*), Opt. *μεμνήμην*, 3 S. *μεμνέτω* (*εω* for *ηοι, αοι*, 26); also Opt. 3 P. *λελύντο* (for *λελυ-ντο*, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have βεβλήσομαι, τετμήσομαι, from βάλ-λω to throw, τέμ-νω to cut, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding σ to the stem of the 1 Perf.: ἵστημι (στα) to set, 1 Perf. ἕστηκ-α stand, Fut. Perf. ἐστήξ-ω shall stand; ζῆσκω (ζάν) to die, τέζηκ-α am dead, τεζήξ-ω shall be dead.

PASSIVE SYSTEMS, or

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes ϑε, the second aorist ε. These become ϑη and η before a single consonant.—The passive future annexes σ to the tense-stem of the corresponding aorist (344). Thus the first future adds ϑησ, the second future ησ, to the verb-stem.

INFLECTION (*Paradigms*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the μι-forms. For the contraction of ε with the mode-signs of the Sub. and Opt., see 343. For σαν in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending τι instead of ϑι in the 1 Aor. Inv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. *Remarks on the First Passive System.*

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of ν from liquid stems (391 a), and the addition of σ to vowel-stems (390).

εἰ-ω	εἰᾶσθην	πέσω (πίϑ)	ἐπέσθην	βάλ-λω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλϑ)	ἐπλεύσθην	σπά-ω	ἐσπασθην
ποιέ-ω	ἐποιήσθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κρίν)	ἐκρίσθην	ἀκού-ω	ἤκουσθην

395 D. Hm. ν for σαν in 3 P. Aor. Ind., see 355 D c:—the passive-sign ε lengthened to ει (or η) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—μεναι for ναι in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts εη to η, but leaves εω uncontracted: λυθῆω, λυθῆς, λυθῆ, etc.

Iu Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in δάσσομαι (2 Aor. Pass. ἐδάην learned), μιγήσομαι (μίγ-νυμι to mix).

396 D. Hm. adds ν before ϑ to some vowel-stems: ἰδρύ-ν-σθην became seated (ἰδρύ-ω), ἀμ-πνύ-ν-σθην revived (st. πνυ, πνέω to breathe). In φαάνσθην (φαείνω to shine, = φαίνω) he changes φαιεν to φααν (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ς, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ς) becomes σ: see 44-5, and *Paradigms*, 284.

For ἐστρέφῃην, etc., see 66 d. For ἐτέϋην, ἐτύϋην, see 65 c.

397. *Remarks on the Second Passive System.*

a. The verb-stem is only modified by variation of ε to ᾱ (383): στέλ-λω to send, ἐστάλην.

But πλήσσω (πλᾶγ) to strike makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω to turn, ἔτραπον and ἐτράπην.

Some verbs have both passive systems in use: βλάπτω (βλᾶβ) to injure, ἐβλάφῃην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέος to the verb-stem.

1. λύ-τό-ς, ῆ, ό-ν loosed, looseable (solutus, solubilis).

2. λύ-τέο-ς, ᾱ, ο-ν (requiring) to be loosed (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be smooth (44).

ἐά-ω	ἐᾶτός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	τρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μι-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μι* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297—305.)

397 D. Hm. has τραπ-έμεν gaudeamus (2 Aor. Sub. 1 Plur. for τραπ-ᾶμεν 348 D, from τέρεπ-ω to delight, 2 Aor. Pass. ἐτάρη-ην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾶ-τός, by transposition, for δαρτός, from δέρ-ω to flay.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. μ and σ are retained in the Ind.: $\phi\eta\text{-}\mu\acute{\iota}$, $\phi\eta\text{-}\sigma\iota$.
- b. $\zeta\iota$ is often retained in the Impv.: $\phi\acute{\alpha}\text{-}\zeta\iota$ say.
- c. $\sigma\alpha\iota$ and $\sigma\omicron$ usually retain σ : $\acute{\iota}\sigma\tau\alpha\text{-}\sigma\alpha\iota$, $\acute{\epsilon}\delta\acute{\epsilon}\iota\kappa\nu\text{-}\sigma\omicron$.
- d. the 3 Pl. of the histor. tenses has $\sigma\alpha\nu$: $\acute{\epsilon}\phi\alpha\text{-}\sigma\alpha\nu$, $\acute{\epsilon}\zeta\epsilon\text{-}\sigma\alpha\nu$.
- e. the Inf. Act. has $\nu\alpha\iota$: $\phi\acute{\alpha}\text{-}\nu\alpha\iota$, $\delta\omicron\upsilon\text{-}\nu\alpha\iota$.
- f. the Par. Act. retains ς in the Nom. Masc.: $\delta\iota\delta\omicron\upsilon\varsigma$ (not $\delta\iota\delta\omega\nu$).
- g. for the ending $\sigma\zeta\alpha$ in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before $(\nu)\sigma\iota$ in the Pres. Ind. 3 Pl.: $\tau\iota\zeta\acute{\epsilon}\text{-}\alpha\text{-}\sigma\iota$ (for $\tau\iota\zeta\epsilon\text{-}\alpha\text{-}\nu\sigma\iota$), $\delta\iota\delta\acute{\omicron}\text{-}\alpha\text{-}\sigma\iota$:—this a is contracted with an a in the stem: $\acute{\iota}\sigma\tau\hat{\alpha}\sigma\iota$ (for $\acute{\iota}\sigma\tau\alpha\text{-}\alpha\text{-}\nu\sigma\iota$);—and sometimes with ϵ or \omicron in the stem: $\tau\iota\zeta\acute{\epsilon}\iota\sigma\iota$, $\delta\iota\delta\omicron\upsilon\sigma\iota$, rare forms for $\tau\iota\zeta\acute{\epsilon}\alpha\sigma\iota$, $\delta\iota\delta\acute{\omicron}\alpha\sigma\iota$.—The same insertion appears also in the Perf. Ind.: $\delta\epsilon\delta\iota\text{-}\alpha\text{-}\sigma\iota$ *they are afraid*, $\acute{\epsilon}\sigma\tau\hat{\alpha}\sigma\iota$ (for $\acute{\epsilon}\sigma\tau\alpha\text{-}\alpha\text{-}\nu\sigma\iota$).

3. i. A final a , ϵ , \omicron of the stem is *contracted* with the mode-signs of the Sub. and Opt.: $\tau\iota\zeta\hat{\omega}\mu\alpha\iota$ (for $\tau\iota\zeta\epsilon\text{-}\omega\mu\alpha\iota$), $\delta\omicron\iota\eta\nu$ (= $\delta\omicron\text{-}\iota\eta\text{-}\nu$).

k. Hence these modes have the *accent* of *contract* forms. Compare the accent of the Sub. and Opt. in *contract* presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in μ -forms is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: $\phi\eta\text{-}\mu\acute{\iota}$, $\acute{\epsilon}\phi\eta$, but $\phi\alpha\text{-}\mu\acute{\epsilon}\nu$, $\phi\alpha\iota\eta\nu$, $\phi\acute{\alpha}\text{-}\nu\alpha\iota$.

n. the 2 Aor. Act. makes it long before a single consonant: $\acute{\epsilon}\sigma\tau\eta\text{-}s$, $\acute{\epsilon}\sigma\tau\eta$ (for $\epsilon\sigma\tau\eta\text{-}\tau$), $\sigma\tau\acute{\eta}\text{-}\zeta\iota$, $\sigma\tau\acute{\eta}\text{-}\nu\alpha\iota$; but $\sigma\tau\alpha\iota\eta\nu$, $\sigma\tau\acute{\alpha}\text{-}\nu\tau\omega\nu$, $\sigma\tau\acute{\alpha}\nu$ (Neut. Par. for $\sigma\tau\alpha\text{-}\nu\tau$).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has $\tau\iota$ for $\sigma\iota$: $\phi\tilde{\alpha}\text{-}\tau\acute{\iota}$ for $\phi\eta\text{-}\sigma\acute{\iota}$; and $\nu\tau\iota$ for $(\nu)\sigma\iota$: $\phi\alpha\text{-}\nu\tau\acute{\iota}$ for $\phi\tilde{\alpha}\sigma\acute{\iota}$. See 355 D a.

d. Hm. ν for $\sigma\alpha\nu$, often: $\acute{\epsilon}\phi\alpha\text{-}\nu$ for $\acute{\epsilon}\phi\alpha\text{-}\sigma\alpha\nu$, $\acute{\iota}\epsilon\text{-}\nu$ for $\acute{\iota}\epsilon\text{-}\sigma\alpha\nu$ (355 D c).

e. Hm. $\mu\epsilon\nu\alpha\iota$ or $\mu\epsilon\nu$ for $\nu\alpha\iota$: $\delta\acute{\omicron}\text{-}\mu\epsilon\nu\alpha\iota$ or $\delta\acute{\omicron}\text{-}\mu\epsilon\nu$ for $\delta\omicron\upsilon\text{-}\nu\alpha\iota$ (359 D).

g. The ending $\sigma\zeta\alpha$ is more freq. in Hm. than in Att.: $\tau\acute{\iota}\delta\eta\sigma\zeta\alpha$, $\delta\iota\delta\omicron\iota\sigma\zeta\alpha$. For $\alpha\tau\alpha\iota$, $\alpha\tau\omicron$ used instead of $\nu\tau\alpha\iota$, $\nu\tau\omicron$ (Hd.), see 355 D e.

h. Hm. and Hd. always have $\tau\iota\delta\acute{\epsilon}\iota\sigma\iota$, $\delta\iota\delta\omicron\upsilon\sigma\iota$, $\rho\eta\gamma\gamma\upsilon\delta\iota$, etc.; but two presents insert α , $\acute{\epsilon}\alpha\sigma\iota$ (or $\acute{\epsilon}\iota\acute{\omicron}\iota$) *they are*, $\acute{\iota}\alpha\sigma\iota$ *they go*. The forms $\acute{\iota}\sigma\tau\acute{\epsilon}\text{-}\alpha\sigma\iota$, $\acute{\epsilon}\sigma\tau\acute{\epsilon}\text{-}\alpha\sigma\iota$ (in Hd.), for $\acute{\iota}\sigma\tau\hat{\alpha}\sigma\iota$, $\acute{\epsilon}\sigma\tau\hat{\alpha}\sigma\iota$, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: $\sigma\tau\acute{\eta}\text{-}\epsilon\tau\omicron\nu$ for $(\sigma\tau\alpha\text{-}\eta\tau\omicron\nu)$ $\sigma\tau\acute{\eta}\tau\omicron\nu$, $\delta\acute{\epsilon}\iota\text{-}\eta\varsigma$ or $\delta\acute{\eta}\text{-}\eta\varsigma$ for $(\delta\epsilon\text{-}\eta\varsigma)$ $\delta\acute{\eta}\varsigma$, $\delta\acute{\omega}\text{-}\eta\varsigma$ for $(\delta\omicron\text{-}\eta)$ $\delta\acute{\omega}$. Similarly we find $\delta\acute{\epsilon}\iota\text{-}\omicron\mu\alpha\iota$ for $(\delta\epsilon\text{-}\omega\mu\alpha\iota)$ $\delta\acute{\omega}\mu\alpha\iota$ in the 2 Aor. Mid. η , lengthened from $\acute{\alpha}$, is sometimes changed to $\epsilon\iota$: $\sigma\tau\acute{\epsilon}\text{-}\omicron\mu\epsilon\nu$ (instead of $\sigma\tau\eta\text{-}\omicron\mu\epsilon\nu$) for $\sigma\tau\hat{\omega}\mu\epsilon\nu$.

In Hd., only $\alpha\omega$ and $\epsilon\omega$ of the Sub. remain uncontracted: $\alpha\omega$ he changes to $\epsilon\omega$: $\sigma\tau\acute{\epsilon}\text{-}\omega\mu\epsilon\nu$ for $(\sigma\tau\alpha\text{-}\omega\mu\epsilon\nu)$ $\sigma\tau\hat{\omega}\mu\epsilon\nu$. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. $\tau\iota\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\delta\iota\delta\omicron\upsilon\nu\alpha\iota$, $\acute{\alpha}\eta\nu\alpha\iota$ to *blow*, Pr. Ind. Mid. $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$ to *seek*, Par. Mid. $\tau\iota\delta\acute{\eta}\mu\epsilon\nu\omicron\varsigma$. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *σι* is commonly rejected, and the vowel before it lengthened: *ἴστη* (not *ιστᾶ-σι*), *τίθει*, *δίδου*, *δείκνυ*.—In the 2 Aor. Impv., *σι* after a *short* vowel loses *ι*, and *ς* is then changed to *σ*: *δό-ς* (not *δο-σι*), *ἔς*. But *σι* remains unchanged after a *long* vowel: *σῆ-σι*, *βῆ-σι* (in compounds sometimes *στᾶ*, *βᾶ*: thus *παράστᾶ*, *κατάβᾶ*, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: *ἔξου* (not *ἐξε-σο*), *ῶ* (not *ῶ-σαι*), *διδόιο* (not *διδου-σο*); *ἴστασο* and *ἴστω*.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (contracted from *εδιδο-ον*, *-ες*, *-ε*) are almost always used for *ἐδίδων*, *ἐδίδως*, *ἐδίδω*. So also *ἐτίσεις*, *ἐτίσει* are more common than *ἐτίσης*, *ἐτίξη*.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. *τιζοίμην* for (*τιζε-ιμην*) *τιζείμην*.

i. In the contraction of the Sub., *αη*, *αη*, *οη* give *η*, *η*, *ω* (not *ᾱ*, *α*, *οι*, 32, 34): *ιστῆται* (for *ιστα-ηται*), *στῆς* (for *στα-ης*), *δῶ* (for *δο-η*).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, *δύνᾰμαι* *to be able*, *ἐπιστᾰμαι* *to understand*, *κρέμᾰμαι* *to hang*, together with the second aorists *ἐπριάμην* *bought*, *ὠνήμην* *received profit*: *δύνωμαι*, *ὄναιτο* (not *δυνῶ-μαι*, *ὄναιτο*). And it is sometimes the case with *ἵημι*, *τίξημι*, *δίδωμι*: *τίζωμαι*, *δίδουτο*.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: *ἵ-ω*, *δεικνύ-οιμι*. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of *ἵημι*, *τίξημι*, *δίδωμι*, lengthens only the Inf.: *εἴ-ναι*, *ῥεῖ-ναι*, *δοῦ-ναι*; though in *ἵημι*, the 2 Aor. Ind. is long (*εἶ-*) by the augment (312): *εἶσαν*, *εἴμεζα*.

The poetic 2 Aor. Act. *ἔκτᾰν* (*κτᾰ*) is also short. On the other hand, the 2 Aor. Mid. *ὠνήμην* (*ονα*) follows the rule for the Act.

401 D. b. Hm. sometimes retains *σι* in the Pr. Impv.: *δίδωσι* and *δίδου* *give*, *ῥμῶσι* *suear*. He has *καθ-ίστᾰ* for *καθ-ίστη*. Pind. *δίδου* for *δίδου*.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδούσθα* for *δίδως*, *δίδοι* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irreg. accent) for *ἴης*, *ἴει* (and *ἴησι*). In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδούς*, *δίδοι*, *ίστᾰ*, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. *ἴστα* (= *ίστα-ε*) for *ἴστη*.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in *μαρνόμεθα* (Hm.) Pr. Opt. of *μάρναμαι* *to fight*. Hd. has *θε-οίμην* for (*θε-ιμην*) *θείμην* 2 Aor. Opt. of *τίθημι*.

k. So in Hm. and Hd., the Pr. Sub. Act. of *ἵημι*: thus *ἴησι* (Hm.) for *ἴη*.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in *δύη* (for *δυ-η*) 2 Aor. Opt. of *δύω*, *δαινύτο* (for *δαινυ-ιτο*) Pr. Opt. of *δαίνυμαι* *to feast*, *φθίτο* (for *φθι-ιτο*) 2 Aor. Opt. of *φθί-νω* *to perish*.

n. With *ἔκτᾰν* compare Hm. *οὔτᾰ wounded*; with *ὠνήμην*, Hm. *πλήτο approached*.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίζημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔζηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *εδων*, *εδως*, *εδω*). It occurs also, but less often, in the Plur.: *ἔδωκαμεν*, *ἔδωκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ἐ 332) *to send*, inflected like *τίζημι* (297, 301, and 403, 2).
 Act. Pr. Ind. *ἴημι* (3 Pl. always *ἴασι*, 400 h);
 Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*]), *ἴεις*, *ἴει*, 401 h; *ἀφίει* and *ῆφίει* from *ἀφ-ἴημι*, cf. 314);
 Sub. *ἰῶ*, Opt. *ἰείην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἰείς* (*ἰεντ*).
 2 Ao. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *ἔϊτον*, *ἔϊτην*, *ἔϊμεν*, *ἔϊτε*, *ἔϊσαν*;
 Sub. *ῶ*, Opt. *εῖην*, Imv. *ἔς*, Inf. *εῖναι*, Par. *εῖς* (*έντ*).
 Mid. Pr. *ἵεμαι* *to hasten, strive*; Impf. *ἰέμην*;
 S. *ἰῶμαι*, O. *ἰέμην*, Imv. *ἴεσο* (or *ἴου*), Inf. *ἴεσθαι*, P. *ἰέμενος*.
 2 Ao. *εἰμην*, *εἶσο*, *εἶτο*, *εἶσθον*, *εἶσθην*, *εἶμεθα*, *εἶσθε*, *εἶντο*;
 Sub. *ῶμαι*, Opt. *εἰμην*, Imv. *οῖ*, Inf. *ἔσθαι*, Par. *ἔμενος*.
 Fu. *ἦσω*, 1 Ao. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἶμαι*, Ao. P. *εἴσην*, V. *έτός*, *έτέος*.
 REM. a. The Pr. Opt. has also *ἴοιμι* (*ἴοις*, *ἴοι*, etc.) for *ἰείην*, *ἰοίμην* for *ἰέμην*; 2 Ao. Opt., *οἴμην* for *εἰμην*: cf. 401 h.
2. *τίζημι* (ζε) *to put*. For *μι*-forms, see Paradigms 297, 301.
 Fu. *τήσω*, 1 Ao. *ἔζηκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *έτέσην* (65 c), V. *Ζετός*, *Ζετέος*. Cf. 402.
3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
 Fu. *δώσω*, 1 Ao. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *έδόσην*, V. *δοτός*, *δοτέος*. Cf. 402.
5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
 Fu. *στήσω*, 1 Ao. *ἔστησα*, Pf. *ἔστηκα*, Pf. M. *ἔσταμαι*, Ao. P. *έστάσην*, Plup. *έστήκειν* or *έστήκειν*, Fu. Pf. A. *έστήξω* (394 a), M. *έστήξομαι*, V. *στατός*, *στατέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴην*, 1 Ao. *ἦκα* and *ἔηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἀνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-ἔωνται* irreg. for *ἀν-εἴνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεθ-ει-μένος*.

2. Hd. Impf. 1 S. *ἐτίδε-α* with irreg. connecting vowel *α* (406 D a, 364 D).

4. Hm. Fu. *δώσω*, and with redupl. *διδώσω*.

6. *ὀνίνημι* (ονα 332) *to benefit*;

Mid. *ὀνινᾶμαι to receive benefit*, Impf. *ὀνινάμην*,

2 Ao. *ὠνήμην, ὠνησο, ὠνητο*, Opt. *ὀναίμην* (401 k), Inf. *ὀνασσαι*.

Fu. *ὀνήσω, ὀνήσομαι*, Ao. *ὠνησα*, Ao. P. *ὠνήσην*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπίμπλην*, Inf. *πιμπλάναι*;

Mid. *πίμπλάμαι to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πίμπλασσαι*.

Fu. *πλήσω*, Ao. *ἐπλησα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Ao. P. *ἐπλήσην*,

V. *πληστέος*. A kindred form is *πλήζω to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπίμπλασαν*.

8. *πίμπρημι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρημι* (χρα) *to lend*, Mid. *κίχραμαι to borrow*;

Fu. *χρήσω*, Ao. *ἐχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in *α*.

1. *ῆμι* (cf. Lat. *â-io*) *to say*, used only in Pr. 1 S. *ῆμι* and Impf. 1, 8 S. *ῆν, ῆ* (*ῆν δ' ἐγὼ said I, ῆ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φής, φησί, φᾶτόν, φατόν, φᾶμέν, φατέ, φᾶσί*; Impf. *ἔφην, ἔφης* comm. *ἔφησθα, ἔφη, ἔφατον, ἐφάτην, ἐφάμεν, ἐφατε, ἔφασαν*. Pr. Sub. *φῶ*, Opt. *φαίην*, Inv. *φᾶζί* or *φᾶζι*, Inf. *φάναι* (Par. *φάς*). Fu. *φήσω*, Ao. *ἔφησα*, V. *φατός, φατέος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 444, 8.

3. *χρή* (χρα, χρε) *it behooves*, Impf. *ἐχρήν* or *χρήν*; Pr. Sub. *χρήν*, Opt. *χρεῖν*, Inf. *χρήναι*, P. *χρεών* (only neut., for *χρᾶον* 26). Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη it is enough, 3 P. (contract) *ἀποχρῶσι*, Impf. *ἀπέχρη*; Pr. Inf. *ἀποχρήν* (371 c), Par. *ἀποχρῶν, -ῶσα, -ῶν*, both contract. Fu. *ἀποχρήσει, ἀποχρήσουσι*, Ao. *ἀπέχρησε*.

5. Hm. 1 Ao. 3 P. *ἔστασαν* as well as *ἔστησαν*.

6. Hm. 2 Ao. Inv. *ὄνησο*, Par. *ὀνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάνεται* (329 a); 2 Ao. Mid. 3 S. *πλήτο*, 3 P. *πλήντο*, *became full*, and in comp. *ἐμπλητο*, *ἐμπληντο* (in Aristoph. Opt. *ἐμπλήμην*, Inv. *ἐμπλησο*, Par. *ἐμπλήμενος*). *Πλήθω* is chiefly poetic, 2 Pf. *πέπληθα*.

8. The form *πρήθω* occurs only in *ἐν-ἐπρήθον* II. i, 589.

10. Hm. Pr. Par. *βιβάς*, from st. *βα*, common Pr. *βαίνω to go* (435, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Inv. 3 S. *πεφάσθω*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., Inv. *φάο, φάσθω*, etc., Inf. *φάσθαι*, Par. *φάμενος*.

3. Hd. has *χρή, χρήν, χρήναι*, but *ἀποχρᾶ* (*καταχρᾶ, κατέχρᾶ*), *ἀποχρᾶν*.

To which add the following deponent verbs:

4. *ἀγά-μαι* to *admire*, Impf. ἡγάμην.
Fu. ἀγάσομαι, Ao. P. ἡγάσῃην (413, rarely M. ἡγάσάμην), V. ἀγαστός.
5. *δύνᾱ-μαι* to *be able*, δύνασαι (poet. δύνῃ), δύναται, etc.;
Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνάτο, etc.; Pr. Sub. δύνωμαι (401 k)
Opt. δυναίμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
Fu. δυνήσομαι, Pf. δεδύνῃμαι, Ao. P. ἐδυνήσῃην (413, seldom ἐδυνάσῃην),
V. δυνατός *able, possible*. Augment often *η* (308 a); but never *ηδυνασῃην*.
6. *ἐπίσῳ-μαι* to *understand*, ἐπίστασαι, ἐπίσταται, etc.;
Impf. ἡπιστάμην, ἡπίστω (401 c), ἡπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
Opt. ἐπισταίμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
Fu. ἐπιστήσομαι, Ao. P. ἡπιστήσῃην, V. ἐπιστητός.
7. *ἐρᾱ-μαι* to *love* (poetic for ἐρά-ω 419, 3). Ao. P. ἡράσῃην (413)
V. ἐραστός.
8. *κρέμᾱ-μαι* to *hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;
Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in *ι*.

1. *εἶμι* (*i*, Lat. *i-re*) to *go*.

Pr. Ind.	εἶμι, εἶ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις “ ἦεισθα, ἦει “ ἦειν,	ἦειτον or ἦτον, ἦείτην “ ἦτην,	ἦειμεν or ἦμεν, ἦεите “ ἦτε ἦεσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἰοίην, ἰοίς, ἰοί,	ἰοίτον, ἰοίτην,	ἰοίμεν, ἰοίτε, ἰοίεν;
Imv.	ἴσι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἰόντων;
Inf.	ἰέναι; Par. ἰών, ἰούσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰτητέον <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσῃην. Hm. has also Ao. M. ἐδυνησάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-ἐπίσῳται for ἐξεπίστασαι.

9. St. *apa*, common Pr. ἀράσομαι to *pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. x, 322.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) to *propitiate*, Ep. ἱλάμαι rare; also in Act., Imv. ἱληθι Hm. (ἱλᾷθι Theoc.) *be propitious*.

Hm. has the following *μι*-verbs of the first class with *stems in ε*:

a. *ἄημι* (*ae*) to *blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἀῆναι or ἀήμεναι, Par. ἀέις; Mid. Impf. 3 S. ἄητο, Par. ἀήμενος.

b. St. *die* to *make flee* (in Mid., also to *flee*), Impf. 3 P. ἐν-δίεσαν; Mid. Pr. 3 P. διένται, Sub. δίωμαι, Opt. 3 S. δίοιτο (401 k), Inf. δίεσθαι. See 409, 5.

c. *δίζημαι* (*διε*) to *seek*, 2 S. δίζηαι, Par. διζήμενος; Fu. διζήσομαι.

d. St. *κιχε* (from *κιχ*, common Pr. *κιχάνω* to *come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. *κιχήτην*, Sub. *κιχείω*, Opt. *κιχήτην*, Inf. *κιχήναι* or *κιχήμεναι*, Par. *κιχείς*, Mid. *κιχήμενος* (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 h), 3 S. ἦτε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple *ι*: 3 S. ἴε, 3 D. ἴτην, 1 P. ἴμεν, 3 P. ἴσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦτε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind. εἶμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κεῖμαι (κει) *to lie, to be laid or set*.

Pres. Ind.			Impf.		
κεῖμαι,		κείμεθα,	ἐκείμεν,		ἐκείμεθα,
κείσαι,	κείσθον,	κείσσε,	ἔκεισο,	ἔκεισθον,	ἔκεισσε,
κείται,	κείσθον,	κύνται;	ἔκειτο,	ἐκείσθην,	ἔκειντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a);

Imv. κείσο, κείσθω, κείσθον, κείσθων, κείσσε, κείσσωσαν or κείσθων;

Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in *s*.

1. εἰμί (ες, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἰμί,		ἐσμέν,	ἦν or ἦ,		ἦμεν,
εἶ,	ἐστόν,	ἐστέ,	ἦστον or ἦτον,		ἦτε or ἦστε,
ἐστί,	ἐστόν,	εἰσί;	ἦσθην “ ἦτην,		ἦσαν;
Pr. Sub.			Pr. Opt.		
ᾧ,		ᾧμεν,	εἴην,		εἴμεν or εἴμεν,
ἦς,	ἦτον,	ἦτε,	εἴητον or εἴτον,		εἴητε “ εἴτε
ἦ,	ἦτον,	ᾧσι;	εἴησθην “ εἴτην,		εἴησαν “ εἴεν;

Hm. Sub. 2 S. ἦσθα, 3 S. ἦσι, 1 P. ἵομεν (ῖ) or ἴωμεν (ῖ), Opt. 3 S. ἴοι (once ἱέη), Inf. ἱέναι, ἵμεναι or ἵμεν; Fu. ἵεσμαι, Aor. εἰσάμην, irreg. ἐεισάμην.—*ἴενται* Od. χ, 304, sometimes regarded as Pr. Mid. of εἶμι, should be written *ἴενται* (403, 1).

2. Hm. Pr. Ind. 3 P. κύνται, κείαται (355 D c), κέαται (39 a); Impf. 3 P. ἔκειντο, κείατο, κέατο; Sub. 3 S. κῆται; Iterative (410 D) 3 S. κέσκετο; Fu. κείω or κέω (378 D).—Hd. resolves *ει* into *εε*, but only in cases where *ε* might be used as a connecting vowel: κέεται, ἐκέετο, κέεσθω, κέεσθαι (not κεεμαι, κεεμενος). In the Ind. 3 P. he has κέαται, ἐκέατο.

Hm. has two or three *μι*-verbs of the first class with stems in *ο* and *υ*:

a. *ὄνο-μαι to find fault with*, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιτο (401 k); Fu. ὀνόσσομαι, Aor. ὠνόσαμην (Hd. ὠνόσθην).—Hm. has also from st. *ον*, Pr. 2 P. οὔνεσθε (24 D c) and Aor. ὠνάμην.

b. *ἐρνομαι (ερῦ, εἰρῦ 24 D c) to guard, preserve*, Ion. and poet. The *μι*-forms are Pr. Ind. 3 P. εἰρύνεται, Impf. 2 S. ἐρῦσο, 3 S. ἐρῦτο, εἴρυντο, 3 P. εἴρυντο, εἰρύατο, Inf. ἐρυσθαι, εἴρυσθαι. Fu. ἐρύσσομαι, (344 D; ἐρύεσθαι, 378 D), εἰρύσσομαι, Aor. ἐρυ(σ)άμην, εἴρυ(σ)άμην. Cf. *ἐρύω to draw* (420 D, 12).

From *ρύομαι (ρῦ) = ἐρύομαι* come *μι*-forms, Impf. 3 P. ρύατο, Inf. ρύσθαι. Fu. ρύσομαι (Hd.), Aor. ἐρρύσθην.

c. St. *στεν to stand to, undertake*, Pr. Impf. 3 S. στεῦται, στεῦτο (Aesch *στεῦνται*).

Pr. Imv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (οντ).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσί has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for ἦ(σ)-ν, ἦ(σ)-σθα, ἦ(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ᾧ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἔων (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:

2. when it stands at the beginning of a sentence:

3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο ὃ ἐστί *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρῶν, παρούσα; so also the 3 S. Fu. ἔσται for εσται: παρέσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρεῖεν (400 k), παρεῖναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσί and εἰς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἔα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἤην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσσκον (for εσ-σκον);

Sub. ἔω, εἶω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ᾧσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Par. ἔών, ἐοῦσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἰς, 1 P. εἰμέν; Impf. ἔα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἐών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἴμεν, ἦμεν; Par. ἐών. Fu. ἐσσεύμαι, ἦ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ησαμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἔα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἤην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι. — εἶατο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written εἶατο (406 D, 2).

2. Hm. has Ind. 3 P. εἶαται, εἶατο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μι-forms, viz.

3. From ἔδ-ω (450, 3) *to eat*, Pr. Inf. ἔδ-μεναι; cf. Lat. *estis* for *ed-tis*, *esse* for *ed-se*.

4. From φέρ-ω (450, 6) *to bear*, Pr. Imv. 2 P. φέρ-τε; cf. Lat. *fer-te*.

2. ἦμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.			Impf.		
ἦμαι,		ἦμεθα,	ἦμην,		ἦμεθα,
ἦσαι,	ἦσιν,	ἦσε,	ἦσο,	ἦσιν,	ἦσε,
ἦσται,	ἦσιν,	ἦνται;	ἦστο,	ἦσιν,	ἦντο;

Pr. Inv. ἦσο, ἦσσω, ἦσιν, ἦσων, ἦσε, ἦσσαν or ἦσων;
Inf. ἦσαι; Par. ἦμενος.

For ἦμαι, the Attic prose almost always uses the compound κάσσημαι to sit down.

Pr. Ind. κάσσημαι, κάσσησαι, κάσσηται, etc.

Impf. ἐκάσσημην, ἐκάσσησο, ἐκάσσητο, etc. (314)

or κασσημην, κασσησο, κασσηστο, etc. (368 b)

Pr. Sub. κασσωμαι, κασση, κασσηται, etc. (400 i)

Opt. κασοίμην, κασοίω, κασοίτω, etc. (400 i)

Inv. κάσσησο, κασσήσσω, etc. Inf. κασσησαι, Par. κασσημενος.

REM. a. κασσησαι irregularly keeps the accent of ἦσαι: cf. κατακει-
σαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δείκ-νῦ-μι to show, κερά-ννῦ-μι to mix. The added ν is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439–43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of *Verbs in μι*, ἴημι, see 403, 1; τίσημι, 403, 2; δίδωμι, 403, 4; ἵστημι, 403, 5; δύννημι, 403, 6; πίμπλημι, 403, 7.

Stems in α.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἔβην, βῶ, βαίνν, βῆσι (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βάτην, 3 P. ἔβησαν, and ἔβαν βὰν (400 D d), once ἔβασαν, Sub. βείω (400 D i), 3 S. βήτη, 1 P. θείομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾱς, δρᾱ, etc.; δραῖν, δρᾶσι, δρᾶναι, δράς.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἐκτᾶν, ἐκτᾱς, ἐκτᾱ; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἔπτην, πταῖν, πτήναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἔτλην, τλῶ, τλαῖν, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φεζάνω (φεα) *to anticipate* (435, 3).
 2 Ao. ἔφεζην, φεζῶ, φεzaίην, φεζήναι, φεζάς.
 8. St. πριᾶ, used for Aor. of ὠνέομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (416, 5), Inf. σβήναι.
 10. σκέλλω (σκελ, σκλη) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκληναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (άλ, ἄλο) *to be taken* (447, 1).
 2 Ao. ἐάλων or ἤλων, ἄλῶ, ἀλοῖν, ἀλῶναι, ἀλούς (ā only in Indic.).
 13. βιό-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιῶν, βιώναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἔγνω, γνῶ, γνοῖν, γνῶσι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πίε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.

4. Hm. 3 P. ἐκτᾶν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid. 3 S. ἐκτατο *was killed*, Inf. κτάσθαι.

5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἔπτᾱν.

6. Hm. 3 P. ἔτλαῖν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).

7. Hm. 3 P. φεζᾶν, Sub. 3 S. φεζῆν or φεζῆσι (once παρ-φεzaίησι), 1 P. φεζέωμεν, 3 P. φεζέωσι.

12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἄλῳρ (400 D i), Opt. 3 S. ἀλοῖη and ἄλῳη, Inf. ἄλῶναι and ἄλῶμεναι.

14. Hm. Sub. 3 S. γνῳῆ and γνῳῆ, Inf. γνῶμεναι and γνῶναι. Pind. Ind. 3 P. ἔγνω, ἔγνω.

16. δύ-ω to pass under, take on (423, 3).

2 Ao. ἔδυν (304; 416, 4), δύω, δύναι, δύς.

17. φύ-ω to produce (423, 4).

2 Ao. ἔφυν (was produced, born, 416, 3), φύω, φῦναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epic dialect:

18. ἄ-ω to satiate, Pr. M. 3 S. ἄται (370 D a), Fu. ἄσω, 1 Ao. ἄσα; 2 Ao. ἔβηκεν sated, Sub. 1 P. ἔωμεν (400 D i, wrongly ἔωμεν), Inf. ἔμεναι; V. ἄτος insatiate (for ἄατος).

19. ἀπαυρά-ω to take away, 2 Ao. Par. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) to throw at (432, 4), 2 Ao. 3 D. ξυμ-βλήτην encouraged, Inf. ξυμβλήμεναι; Mid. 3 S. ἔβλητο was hit, wounded, Sub. 3 S. βλήεται (400 D i), Opt. 2 S. βλεῖο (for βλη-ιο), Inf. βλήσθαι, Par. βλήμενος.

21. οὔτά-ω to wound (423 D, 5), 2 Ao. 3 S. οὔτᾱ, Inf. οὔτάμεναι, οὔτάμεν, Mid. Par. οὔτάμενος wounded.

22. πελάζω (πελαδ) to come near (428 D, 21). From cognate stem πλα come 2 Ao. M. 3 S. πλητο, ἐπλητο, 3 P. ἐπληντο, πληντο.

23. πτήσσω (πηκ) to crouch (428, 7). From cognate stem πτα come 2 Ao. 3 Du. κατα-πτήτην, Pf. Par. πεπτηώς, πεπτηῶτος.

24. βιβρώσκω (βορ, βρο) to eat (445, 3), 2 Ao. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) to sail (426, 3), 2 Ao. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) to found. From cognate stem κτι comes 2 Ao. M. Par. ἐῦ-κτίμενος well-founded.

27. φθί-νω to perish (435, 6), 2 Ao. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθιόμεσθαι, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Ao. ἔκλυον heard, Imv. κλύθι, 2 P. κλύτε, also κέκλυθι, κέκλυτε (384 D).

29. λύ-ω to loose (269), 2 Ao. M. λύμην, 3 S. λύτο and λῦτο, 3 P. λύντο.

30. πνέω (πνυ) to breathe (426, 4), 2 Ao. M. 3 S. ἔμ-πνῦτο recovered breath.

31. σεύω (συ) to drive (426 D, 9), 2 Ao. M. 3 S. σῦτο, Par. σύμενος (Trag.).

32. χέω (χυ) to pour (426, 6), 2 Ao. M. 3 S. χῦτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) to leap (432, 3), 2 Ao. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub. 3 S. ἄλεται, ἄλγεται, Par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).

34. ἀραρίσκω (αρ) to join (447 D, 15), 2 Ao. M. Par. ἄρμενος fitting.

35. St. γέν, only in 2 Ao. 3 S. γέντο he grasped.

36. δέχ-ομαι to receive, 2 Ao. ἐδέγμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω to speak, 2 Ao. ἐλέγμην counted myself, 3 S. λέκτο counted (for himself).

38. St. λεχ (no Pres.), 2 Ao. 3 S. ἔλεκτο laid himself to rest, Imv. λέξο (as to λέξο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Ao. ἐλεξάμην, and Act. ἔλεξα laid to rest.

39. μίγ-νυμι to mix (442, 7), 2 Ao. 3 S. ἔμικτο, μῖκτο.

40. ὕρ-νυμι to rouse (442, 11), 2 Ao. 3 S. ὥρτο, Imv. ὕρσο (as to ὕρσο, see 349 D), Inf. ὕρθαι, Par. ὕρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δύη, Opt. 3 S. δύη (for δυ-ιη, 33), 1 P. δῶμεν (for δυ-μεν), Inf. δύμεναι and δύναι; Iterative δύσκον.

17. Hm. 3 P. ἔφυν.

41. πῆγ-νυμι to fix (442, 12), 2 Ao. 3 S. κατ-έπηκτο stuck.

42. πάλλω (παλ) to shake (432 D, 26), 2 Ao. 3 S. πάλτο dashed himself.

43. πέρθ-ω to destroy, 2 Ao. Inf. πέρθαι (for περθ-σθαι) to be destroyed.

Here belong also two adjectives, originally participles of the 2 Ao. Mid.:

44. ἕσμενος well-pleased, glad (st. ἄδ, Pr. ἀνδάνω to please, 437, 1).

45. ἱκμενος favorable (st. ικ, Pr. ικάνω to come, 438 D, 2).

Second Perfects of the μι-form.

409. In the indicative, the μι-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. ἵστημι (στα) to set, 1 Pf. ἕστηκα (for σε-στηκα) stand (416, 1), with regular inflection; 2 Pf. Dual ἕστατον, etc. *Paradigm*, 305.

2. βαίνω (βα) to go (435, 1), 1 Pf. βέβηκα have gone, stand fast (416, 2), regular; 2 Pf. 3 P. βεβᾶσι, Sub. 3 P. βεβῶσι, Inf. βεβάναι, Par. βεβώς, βεβῶσα, G. βεβῶτος (contracted from βεβαώς).

3. γίγνομαι (γεν, also γα) to become (449, 1), 2 Pf. γέγονα regular; 2 Pf. Par. γεγώς, γεγῶσα, G. γεγῶτος (contracted from γεγαώς).

4. ζνῆσκω (ζαν, ζνα) to die (444, 4), 1 Pf. τέζνηκα am dead regular 2 Pf. Pl. τεζνᾶμεν, τεζνᾶσι, 2 Plup. 3 P. ἐτέζνᾶσαν, Pf. Opt. τεζναιήν, Imv. τεζνᾶσι, Inf. τεζνάναι, Par. τεζνεώς, -ῶσα, -ός, G. -ῶτος (26).

5. St. δι (δει 30, δοι 25), 1 Pf. δέδοικα, 2 Pf. δέδια, fear; 2 Pf. Pl. δέδιμεν, δέδιᾶσι, 2 Plup. 3 D. ἐδέδιτην, 3 P. ἐδέδισαν, Pf. Sub. δεδιώ, Opt. δεδειήν, Imv. δέδισι, Inf. δεδιέναι, Par. δεδιώς. Fu. δέισομαι (412 a), Ao. ἔδεισα.

REM. a. Instead of the μι-forms of this verb, forms with a connecting vowel are sometimes found: δεδιάμεν, ἐδέδισαν.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. ἕστητε, Inf. ἐστάμεναι, ἐστάμεν, Par. ἐσταώς, ἐσταῶτος.—Hd. Par. ἐστεώς, ἐστεῶσα, etc., Ind. 3 P. ἐστέασι (?).

2. Hm. Pf. 3 P. βεβᾶσι, Par. βεβαώς, βεβανία, G. βεβῶτος.

3. Hm. Pf. 3 P. γεγᾶσι, Plup. 3 D. γεγάτην, Inf. γεγάμεν, Par. γεγαώς, γεγαυία, G. γεγαῶτος.

4. Hm. Imv. τεζναδι, τεζνάτω, Inf. τεζνᾶμεναι, τεζνᾶμεν, Par. G. τεζνηῶτος, also τεζνηῶτος (some write τεζνεῖῶτος, τεζνεῖῶτος), Fem. τεζνηνῆς; only once τεζνεῶτι, as in Att.

5. Hm. has δει for the redupl., δέδια, δέδοικα (once δεδιᾶσι), and doubles δ after the augment, ἔδδεια, as well as after a short vowel in comp., περιδδείσας (once ὑποδείσατε). Probably the original stem was δει: hence Pf. δεδεια, Ao. εδφεια, which, after φ was lost, were changed to δέδια, ἔδδεια, to preserve the long quantity of the first syllable. For δέδια, Hm. has also δείδω with present form, but only in the first person sing. He has also an Impf. δίε, δίον, feared, fled, always with περί, though separated from it by tmesis (477). cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Ao. *εἶδον saw*, 2 Pf. *οἶδα knew*.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *vid*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl., and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ἴσασι* is wholly irregular.

Pf. Ind. *οἶδ-α, οἶ-σθα, οἶδ-ε, ἴσ-τον, ἴσ-τον, ἴσ-μεν, ἴσ-τε, ἴσ-ασι*;

Plup. *ἥδειν* or *ἥδη*, *ἥδαιμεν* or *ἥσμεν*,
ἥδειςθα “ *ἥδησθα*, *ἥδαιτον* or *ἥστον*, *ἥδείτε* “ *ἥστε*,
ἥδει(ν) “ *ἥδη*, *ἥδαιτην* “ *ἥστην*, *ἥδεσαν* “ *ἥσαν*;

Pf. Sub. *εἰδῶ, εἰδῆς, εἰδῆ, εἰδῆτον, εἰδῆτον, εἰδῶμεν, εἰδῆτε, εἰδῶσι*;

Opt. *εἰδείην, εἰδείης, εἰδείη, etc.*;

Imv. *ἴσ-σι, ἴσ-τω, ἴσ-τον, ἴσ-τε, ἴσ-τωσαν*;

Inf. *εἰδέ-ναι*; Par. *εἰδώς, εἰδύια, εἰδός, G. εἰδότης*.

Fu. *ἔσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἥδεις* and *ἥδης* are also used for *ἥδειςθα* and *ἥδησθα*: *οἶδας* for *οἶσθα* is rare; still rarer, *οἶδαμεν, οἶδατε, οἶδάσι*, for *ἴσμεν*, etc.; rare and poetic, *ἥδμεν, ἥδετε*, for *ἥδαιμεν, ἥδαιτε*.

7. St. *ικ* (*εικ, οικ*), only in 2 Pf. *ἔοικα am like, appear*, 2 Plup. *ἐόκειν*; 2 Pf. 1 P. *ἐοίκαμεν*, poetic *ἐοιγμεν*, 3 P. *ἐοίκασι*, irreg. *εἶξασι* (cf. *ἴσασι*), Inf. *ἐοικέναι* and *εἰκέναι*, Par. *ἐοικώς* and *εἰκώς, υἴα, ὅς*. Fu. *εἶξω* rare.

8. *κράζω* (*κραγ*) *to cry* (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαίομαι* (*μα, μεν*, cf. *γα, γεν* in 3 above) *to reach after, seek for*, 2 Pf. *to press on, desire eagerly*; 2 Pf. S. *μέμονα, as, ε, D. μεμάτον, P. μεμάμεν, μεμάτε, μεμάσσι*, Plup. 3 P. *μεμάσαν*, Pf. Imv. 3 S. *μεμάτω, Par. μεμαώς, υἴα, G. μεμαῶτος* or *μεμαότος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλαίην*, Imv. *τέτλαθι*, Inf. *τετλάμεν(αι)*, Par. *τετληώς, υἴα, G. ὅτος*.

11. 2 Pf. *ἄνωγα, as, ε* (*ανωγ*) *command*, 1 P. *ἄνωγμεν*, Imv. *ἄνωχθι*, 3 S. *ἄνώχθω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. Plup. *ἤνωγον* (or *ἄνωγον*), 3 S. *ἤνωγε*, 3 P. *ἤνώγουν*, see 351 D. For Pf. 3 S. *ἄνωγε* *he commands*, *ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Ao. *ἠνώξα*.

12. *ἐγείρω* (*εγερ*) *to wake* (432, 5), 2 Pf. *ἐγρήγορα am awake*, 3 P. *ἐγρηγόρ-δασι* wholly irreg., Imv. 2 P. *ἐγρήγορθε* (middle ending), Inf. *ἐγρήγορθαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορόων*.

6. Hm. has Pf. 1 P. *ἴδμεν* (46 D), Plup. 2, 3 S. *ἥδησθα, ἥδη* or *ἥδεε*, also very irreg. *ἡείδης, ἡείδη* (perhaps for *εφείδης, εφείδη*); Plup. 3 P. *ἴσαν* (for *ιδ-σαν*); Pf. Sub. *εἰδῶ* (*ιδέω* ?), P. *εἰδομεν, εἶδετε, εἰδῶσι*; Inf. *ἴδμεναι, ἴδμεν*, Par. Fem. *εἰδυῖα* and *ιδυῖα* (cf. 338 D); Fu. *εἴσομαι* and *εἰδήσω*.

Hd. has Pf. 1 P. *ἴδμεν*, Plup. 1, 3 S. *ἥδεα, ἥδεε*, 2 P. *ἥδέατε*; Fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar Pres. *ἴσᾱμι, ἴσῃς, ἴσᾱτι*, P. *ἴσαμεν, ἴσαντι*.

7. Hm. Impf. 3 S. *εἶκε*, 2 Pf. 3 D. *εἵκτον*, 2 Plup. 3 D. *εἵκτην*, 3 P. *εἰόκεσαν*, Plup. Mid. 3 S. *ἥκτο* or *εἵκτο*.—Hd. has Pf. *οἶκα*, Par. *οἰκώς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλουθα, 1 P. εἰλήλουθμεν (25 D).

14. πάσχω (παθ, πένθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθυῖα.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπιθμεν (Imv. πέπεισδι Aesch.).

16. βιβρώσκω (βρο) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρώτες Soph.).

17. πίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτέωτας (πεπτώς, πεπτώτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (*μένω to remain*), φύγ-ε-σκε (φεύγω *to flee*), ἐρητύσ-α-σκε (ἐρητύω *to restrain*).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), ῥίπτ-α-σκον (ῥίπτω *to throw*).—In *contract verbs*, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤθε-σκον (ὠθέω *to push*). Verbs in *aw* sometimes change αε to αα: ναιετάσσκον (ναιετάω *to inhabit*), cf. ναιετάα.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μι-form*; ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκέμην *lay*), ῥήγνυ-σκον (ῥήγγυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Θ.

Several verbs annex Θ to the tense-stem of the Impf. or 2 Aor.: Θ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*
εἴκω *to yield*
ἀμύνω *to ward off*
εἴργω *to shut out*
ἀείρω *to lift up*
ἀγείρω *to assemble*
φλέγω *to burn*
φθίνω *to perish*
ἔχω *to hold*
ἔκιοι *went, Aor.*

διωκάθω
εἰκάθω
ἀμυνάθω
ἐργάζον or ἐέργαθον
ἡερέδονται, οντο, float(ed) in air
ἡγερέδονται, οντο
φλεγέθω
φθινύθω
ἔσχεθον, Inf. σχεθέειν
ἐκίαθον

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another.

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω* to learn, *μαθήσομαι* (not *μαθήσω*) shall learn. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω* to leave, *λείψομαι* (= *λειφθήσομαι*) shall be left.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aoist*, not a few take the *passive* form instead of the middle: *βούλομαι* to wish, Fu. *βουλήσομαι*, but Ao. *ἐβουλήσην* (not *ἐβουλήσαμην*) wished. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι* to converse, Ao. *διελέχσην* conversed, Fu. *διαλέξομαι* and *διαλεχθήσομαι* shall converse.

ἄγαμαι to admire (419, 1)

**αἰδέομαι* to feel shame (448, 1)

ἀλάομαι to wander

ἀμιλλάομαι to contend

ἄρνέομαι to deny

**ἄχθομαι* to be grieved (422, 1)

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι* to be pleased

**ἐνθυμέομαι* to consider

προθυμέομαι to be forward

**διαλέγομαι* to converse (424, 15)

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

**ἀπονοέομαι* to despair

**διανοέομαι* to meditate

ἐννοέομαι to think on

προνοέομαι to foresee, provide

**οἶομαι* to think (422, 15)

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι*, Ao. usually *ἡγάσθην*, but also *ἡγασάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω* to make glad, *εὐφράνσην* made myself glad, rejoiced; *στρέφω* to turn, *ἐστράφην* turned (myself); *φαίνω* to show, *ἐφάνην* showed myself, appeared, but *ἐφάνσην* was shown.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ιάομαι* to heal, *ἰασάμην* healed, *ἰάσθην* was healed; *δέχομαι* to receive, *ἔδεξάμην* received, *ἔδέχσθην* was received.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμέομαι* to imitate, *μεμίμημαι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) to set, place, M. ἵσταμαι to set one's self;

Trans., Fu. στήσω shall set, 1 Ao. ἔστησα set;

Intrans., 2 Ao. ἔστην (set myself) stood, Pf. ἔστηκα (have set myself) am standing, ἐστήκειν was standing, Fu. Pf. ἐστήξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι to set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt,—ἐφίστημι to set over, ἐπέστην set myself over, ἐφέστηκα am set over,—καθίστημι to set down, establish, κατέστην established myself, became established, καθέστηκα am established. The Aor. Mid. has a different meaning: κατεστήσατο established for himself.

2. βαίνω (βα) to go (in poetry also cause to go);

(Trans., Fu. βήσω shall cause to go, 1 Ao. ἔβησα; Ion. and poet.)

Intrans., 2 Ao. ἔβην went, Pf. βέβηκα have gone, stand fast.

3. φέω to bring forth, produce; so φύσω, ἔφῃσα; intrans., ἔφῃν was produced, came into being, πέφῃκα am by nature.

4. δύω to pass under, take on; καταδύω to submerge trans.; so δύσω, ἔδῃσα, but ἔδῃν dived, set, ἐνέδῃν put on, ἐξέδῃν put off.

5. σβέννυμι to put out, extinguish; 2 Ao. ἔσβην went out, Pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ) to dry trans.; intrans., 2 Ao. ἔσκλην became dry, Fu. σκλήσομαι, Pf. ἔσκληκα.

7. πίνω (πι) to drink, 2 Ao. ἔπιον drank; 1 Ao. ἔπισα (Pr. πιπίσκω) caused to drink.

8. γείνομαι (γεν, cf. 449, 1) to be born, poetic; 1 Ao. ἐγεινάμην begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγνυμι to break

2 Pf. ἔαγα am broken

ἐγείρω to wake trans.

ἐγρήγορα am awake

ἄλλυμι to destroy

ἄλωα am ruined (ἄλώεκα have ruined)

πέιζω to persuade

πέποιθα trust (πέιζομαι comply)

πήγνυμι to fix

πέπηγα am fixed

ρήγνυμι to break

ῥήρωγα am broken

σήπω to rot trans.

σέσηπα am rotten

τήκω to melt trans.

τέτηκα am melted

φαίνω to show

πέφηνα have shown myself, appeared

(φαίνομαι to appear)

For the difference between

ἀνέωγα and ἀνέωχα, πέπρωγα and πέπρωχα, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τός, τέος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελάω to laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσῃην. (Hm. also γελοιάω.)
3. *ἐράω to love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *ἐλάω to crush*,—Fu. ἐλάσω, Ao. ἐῤῥασα (Pf. M. τέῤῥασμαι, Ao. P. ἐῤῥάσῃην, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω to break*,—Fu. κλάσω, Ao. ἔκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσῃην.
6. *σπάω to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. *χαλάω to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. M. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχαλάσῃην.
8. *ἰκέομαι to heal*,—Fu. ἰκέσομαι, Ao. ἡκέσάμην [Ao. P. ἡκέσῃην].
9. *ἄλέω to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀήλεκα, Pf. M. ἀήλεσμαι.

419 D. a. For tense-sign σ doubled in Hm. after the *short* vowel (ἐγέλασσα, ἀνύσσω), see 344 D.

1. Beside ἀγάμαι *to admire*, Hm. has ἀγάομαι and ἀγαίομαι *to envy*, Fu. ἐγάσομαι, Ao. ἡγασάμην, V. ἀγητός.

10. ἀρκέω to suffice, —Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἤρκεσθην].
11. ἐμέω to vomit, —Fu. ἐμέσω (ἐμῶ, ἐμοῦμαι, 374), Ao. ἤμεσα.
12. ζέω to boil, —Fu. ζέσω, Ao. ἔξεσα, V. ζεστός.
13. ξέω to scrape, —Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω to complete, —see Paradigm 288.
15. τρέω to tremble, —Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρόω to plough, —Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἤρόσθην.
17. ἀνύω to achieve, —Fu. ἀνύσω, Ao. ἤνυσσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἤνυσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
18. ἀρύω to draw water, —Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἔλκω to draw, Fu. ἔλξω. Other tenses from st. ἔλκυ, Ao. εἴλκυσα, Pf. εἴλκυκα, Pf. M. εἴλκυμαι, Ao. P. εἰλκύνεσθην, V. ἑλκτέος and ἑλκυστέος. The forms ἐλκύνω, ἐλκύνω, εἰλξα, εἰλχθην are late.
20. πτύω to spit, —Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω to bind, —Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσθην, Fu. Pf. δεδήσομαι.
2. ζύω to offer, —Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτύσθην (65 c), V. ζυτέος.
3. λύω to loose, —see Paradigm 270–5, and compare 268 b.
4. αἰνέω to praise, —Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἤνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω to call, —Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω to shut the mouth or eyes, —Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα am shut.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄννυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (331), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἤλκήσθην.

21. Ion. and poet. νεικέω to quarrel, upbraid, Fu. νεικέσω, Ao. ἐνείκεσα.

420 D. 3. Hm. 2 Ao. M. λῆμν, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίζομαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κικλήσκω cl. 6.

10. Hm. ἄάω (ᾗ) to harm, mislead, Pr. M. 3 S. ἄαται, Ao. ἄᾶσα, ἄᾶσάμην, contracted ᾶσα, ᾶσάμην, Ao. P. ἄᾶσθην. The first ᾗ may become ᾗ by augment. V. ᾗ-ᾗτος.

11. Hm. κοτέω (also κοτέομαι) to be angry, Ao. ἐκότεσα, Pf. Παρ. κεκοτηώς (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) to draw, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. εἶρῶσα, Pf. εἶρῶμαι (κατεῖρυσμαι). Hes. Pr. Inf. (μι-form) εἶρῶμεναι (28 D). Hm. has εἶρῶ only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύσασθαι, to preserve (405 D b).

7. *δύω to pass under, put on*,—Λο. P. ἐδύην, V. δυτός, τέος; elsewhere *ὑ*, see 423, 3.
 8, 9. *ποθέω to miss*, and *πονέω to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρώ to plough* has Λο. P. ἡρόθην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335 :

1. *δράω to do*,—Fu. δράσω, Αο. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (Γ. δέδρασμαι), Αο. P. ἐδράσζην.
2. *κνάω to scratch* (371 c),—Fu. κνήσω, Αο. ἔκνησα, Pf. M. κέκνησμαι, Αο. P. ἐκνήσζην.
3. *χράω to give oracle*,—Fu. χρήσω, Αο. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Αο. P. ἐχρήσζην.
4. *ψάω to rub* (371 c),—Fu. ψήσω, Αο. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω to heap up*,—Fu. νήσω, Αο. ἔνησα, Pf. M. νένησμαι and νένημαι [Αο. P. ἐνήσζην and ἐνήζην], V. νητός.
6. *κυλίω to roll*,—Fu. κυλίσω, Αο. ἐκύλισα, Pf. M. κεκύλισμαι, Αο. P. ἐκυλίσζην. Pr. also κυλίνδω and κυλινδέω.
7. *πρίω to saw*,—F. πρίσω, Α. ἔπρισα, Pf. M. πέπρισμαι, Α. P. ἐπρίσζην.
8. *χρίω to anoint*,—Fu. χρίσω, Αο. ἔχρισα, Pf. M. κέχρισμαι (and κε-χρίμαι), Αο. P. ἐχρίσζην.
9. *χόω to heap up*,—Fu. χώσω, Αο. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Αο. P. ἐχώσζην. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω to polish*,—F. ξύσω, Α. ἔξυσσα, Pf. M. ἔξυσμαι, Α. P. ἐξύσζην.
11. *ῥώ (ῥ) to rain*,—Fu. ῥώσω, Αο. ῥυσα, Pf. M. ῥυσμαι, Αο. P. ῥύσζην.
12. *κναίω to scratch*,—Fu. κνύισω, Αο. ἔκναισα, Pf. M. κέκναισμαι, Αο. P. ἐκναίσζην.
13. *παίω to strike*,—Fu. παίσω (and παύισω, 331), Αο. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Αο. P. ἐπαίσζην poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω to wrestle*,—Fu. παλαίσω, Αο. ἐπάλαισα, Αο. P. ἐπαλαίσζην poetic.
15. *κλείω to shut*,—Fu. κλείσω, Αο. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Αο. P. ἐκλείσζην.
16. *κλήω* Att. for *κλείω*, inflected in the same way, but in Perf. Mid. only κέκλημαι.

421 D. 15. Ion. κληῖω, Αο. ἐκλήϊσα, Pf. M. κεκλήϊ(σ)μαι, Αο. P. ἐκληῖ(σ)θην, V. κληϊστός. Dor. also Fu. κλαῖω, Αο. ἔκλαξα.

24. Poet. *ραίω to shatter*, Fu. ράισω, Αο. P. ἐρῥαίσθην.

17. σείω *to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσειέσῃην.
 18. ἔρῃω *to break*,—Fu. ἔρῃσω, Ao. ἔρῃσαν, Pf. M. τέρῃσμαι and τέρῃσανμαι, Ao. P. ἐρῃεύσῃην.
 19. παύω *to make cease*, Mid. *to cease*,—Fu. παύσω, Ao. ἔπανσα, Pf. πέπαυκα, Pf. M. πέπανμαι, Ao. P. ἐπαύεσῃην (Ion. and old Att. ἐπαύεῃην) V. παυστέος.
 20. κελεύω *to order*,—Fu. κελεύσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M. κεκέλευσμαι, Ao. P. ἐκελεύεσῃην.
 21. λεύω *to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσεσῃην.
 22. ἀκούω *to hear*, see 423, 1, —[Pf. M. ἤκουσμαι], Ao. P. ἠκούσεσῃην.
 23. κρούω *to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσεσῃην.

IV. Stems which assume *ε* in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. ἄχομαι <i>to be displeased</i> .			
ἄχῃέσομαι (413)			ἠχῃέσῃην (415)
2. βόσκω <i>to feed</i> trans., Mid. intrans.			
βοσκήσω	[ἐβόσκησα]		[ἐβόσκησῃην]
a. The primitive stem <i>βο</i> appears in V. βοτός (also βοσκιγτέος).			
3. βούλομαι <i>to wish</i> . Augment, see 308 a.			
βουλῃσμαι	βεβούλημαι		ἐβουλῃσῃην (413)
4. δέω <i>to need</i> , Mid. <i>to want, entreat</i> .			
δέησω	έδέησα	δεδέηκα, δεδέημαι	έδεήσῃην (413)
a. Impersonal δέι <i>it is necessary</i> (only once in Hm.), Impf. ἔδει, Fu. δεήσει, Ao. έδέησε.			
5. ἔρομαι <i>to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. ἔρρω <i>to go (to harm)</i> .			
ἐρρήσω	ἠρρήσα	ἠρρήκα	
7. εὔδω <i>to sleep</i> , usually in comp. καθεύδω. Augment, 314.			
καθευδήσω			V. καθευδητέον
8. ἔψω <i>to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἠψησα	ἠψημαι	ἠψήσῃην
V. ἐφῆός (for ἐψ-τος) and ἐψητέος.			
9. ἐθέλω and θέλω <i>to wish</i> : Impf. ἤτελον (never ἐτελον).			
(έ)τελήσω	ἠτέλησα	ἠτέληκα [τετέληκα]	
a. The Attic poets in the iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, and the only one in Hm. and			

422 D. 3. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Act. δῆσε and έδεύησε, each once; in Mid. always δεύομαι Cf. 39.

Pind. The augmented forms in Att. always have η : thus Ao. ἡθέλησα but Sub. ἐθέλησω or θελήσω, etc.

10. μάχομαι *to fight*.

μαχοῦμαι (374) ἔμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω *to care for*.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήζην

a. The Att. prose has the Act. only as an impersonal verb, μέλει *it concerns*, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμελόμα. (also ἐπιμελέομαι cl. 7) passive deponent (413).

12. μέλλω *to be about*. Augment 308 a.

μελλήσω ἐμέλλησα V. μελλητέος

13. μένω *to remain*: also μίννω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τέος

14. νέμω *to distribute*.

νεμῶ ἔνειμα νενέμηκα, ημαι ἐνεμήζην

a. νεμήσω late; ἐνεμέδην rare and doubtful.

15. οἶομαι (οἶμαι) *to think*; Impf. ὄομην (ᾠομην).

οἴησομαι [ὤησάμην] ὤηζην (413)

16. οἴχομαι *to be gone*; Impf. ὤχόμην *was gone* or *went*.

οἰχέσομαι (ᾠχῆμαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω *to hear*. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἤκουσαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχήσομαι, Ao. ἔμαχεσάμην or ἔμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχεόμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. ὶω or ὶτω, Mid. almost always with diaeresis ὶτομαι, Ao. ὶσάμην, Ao. P. ὶσῃην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-φῆχα. Hd. οἴχωκα (for οἰχ-φχ-α, 65).

19. Hm. ἔλθομαι *to be healed*, Fu. ἄλθῃσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. ἐκέκδα, not in Hm., intrans. =) Mid. κήδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μῆδομαι *to intend, contrive*, Fu. μῆσομαι, Ao. ἐμησάμην.

2. βιών *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι	ἐβίων (408, 13)	βεβίωκα	
βιώσω 1.	ἐβίωσα rarer	βεβίωμαι	v. βιωτός, τέος

3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω	ἔδυσσα	δέδυκα	ἐδύσην (420, 7)
	ἔδυν (408, 16)	δέδυμαι	v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω	ἔφυσσα	πέφυκα	ἐφύην
	ἔφυν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω	ἤγαγον (384)	ἤχα (later	ἤχῃην
ἄξομαι as pass.	ἤξα rare	ἀγήοχα), ἤγμαι	ἀχῃήσομαι

2. ἄρχω *to rule, begin*, Mid. *to begin*.

ἄρξω	ἤρξα	ἤρχα r., ἤργμαι	ἤρχῃην
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3. βλέπω *to look, see*.

βλέψω	ἔβλεψα	βέβλεφα	ἐβλέφῃην
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4. βρέχω *to wet*.

βρέξω	ἔβρεξα	βέβρεγμαι	ἐβρέχῃην, ἐβράχην 1.
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5. βρίζω *to be heavy*, rare in prose.

βρίσω	ἔβρισα	βέβρισα
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6. γράφω *to write*.

γράψω	ἔγραψα	γέγραφα, γέγραμμαι	ἐγράψην
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a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράψην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ	ἔδειρα	δέδαρμαι (334 a)	ἐδάρην, v. δαρτός
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8. ἔπομαι *to follow*; Impf. εἰπόμην (312).

ἔψομαι	ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπείσσαι, σπόμενος)
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423 D. 2. Hm. Fu. βείομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet ὀψὲ δύνων *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσεο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυώς, -ῶτος (336 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὔτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὔτηθεῖς. Also Pr. οὐτάζω, Ao. οὐτάσα freq., Pf. M. 3 S. οὔτασται, Par. οὔτασμένος.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἐβράχε:—also st βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπον (ἐπ-έσπον), Par. σπάν, 2 Ao. M. as in Att. The forms ἔσπωμα, ἐσποίμην,

- a. The orig. stem was *σεν*. 2 Aor. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).

9. *ἔρομαι to ask*. Pr. Impf. not used in Att., supplied from *ἐρωτάω*. *ἐρήσομαι* (422, 5) *ἡρόμην*

10. *ἐρύκω to hold back*; chiefly poetic.

ἐρύξω ἡρύξα (Hm. also *ἡρύκακον*, 384 D)

11. *ἔχω to have, hold*; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.

ἔξω, σχήσω ἔσχον ἔσχηκα, ἔσχημαι ἐσχέζην n. A.

- a. V. *ἐκτός, τέος, and σχετός, τέος*. The modes of the 2 Aor. are *ἔσχον, σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχές* (408, 11), *σχέιν, σχών*. In the Pr., *ἔχω* is for *ἐχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is syncopated in *ἔσχον* (339), beside which it assumes *ε* in *σχήσω*, etc. (331).

12. *ζέρομαι to become warm*; in prose only Pr. Impf.

13. *ἑλίσβω to press*.

ἑλίσβω ἑλίσβα [τέλσιφα, -μμαι] ἐλίσφζην [ἐλίσβην]

14. *λάμπω to shine*, Mid. *λάμπομαι* id.

λάμψω ἔλαμψα λέλαμπα

15. *λέγω to gather*.

λέξω ἔλεξα εἴλοχα (319 c, 334 a) *ἐλέγην ἐλέχζην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω to speak* has no Pf. Act. (for the late *λέλεχα*, earlier writers use *εἴρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aor. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-έλεγγμαι* (319 c).

16. *ἀν-οίγω to open*; Impf. *ἀνέωγον* (312): also *ἀν-οίγνυμι* cl. 5.

αντίξω ἀνέωξα ἀνέωχα, ἀνέωγα ἀνεώχζην ἀνέωγμαi v. ἀνοικτέος

- a. For *ἀνέωχα* and *ἀνέωγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέωγμαi* used instead. Rare forms are *ἡνοιγον, ἡνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι, σποίμην*, etc., the preceding word being read without elision: *ἄμα σπέσθω*, not *ἄμ' ἐσπέσθω*. Hm. Imv. *σπέιο* for *σπέο*. Hd. Aor. P. *περι-έφθην*.

9. Ion. Pr. *εἶρομαι* (24 D c), Fu. *εἰρήσομαι*. Hm. also Pr. *ἐρέομαι* cl. 7 (less freq. Act. *ἐρέω*) and *ἐρεείνω*. He has irreg. accent in Pr. Imv. *ἔρειο* (for *ἐρείο*, from *ερεεο*, 370 D b) and 2 Aor. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *ἔχωκα* (for *οκωχα*), Plup. M. 3 P. *ἐπ-όχατο* irreg. Hd. 2 Aor. M. 3 S. *ἠνέσχετο* (314) for *ἀνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *θέρσομαι* (345 D), 2 Aor. P. Sub. *θερείω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aor. P. *ἐλέχθην* (Hd. also *ἐλέγην*). For Aor. M. *ἐλέγμην*, *ἔλεκτο*, see 408 D, 37.

16. Hd. 1 Aor. *ῶίξα*. Hm. Impf. M. 3 P. *ῶίγγυτο*.

17. πέμπω *to send*.

πέμψω	ἔπεμψα	πέπομφα, πέπεμμαι	ἐπέμφθην
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18. πέρδω, comm. πέρδομαι, Lat. pedo (422, 17).

παρδήσομαι	ἔπαρδον	πέπορδα (334 a)
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19. πέτομαι *to fly*; st. π(ε)τ, π(ε)τε, πτα. See 422, 18.

πήσομαι	ἐπτόμην
πετήσομαι	ἐπτάμην, ἔπτην (408, 5)

a. πετήσομαι and ἔπτην are poetic. This is the case too with ἵπταμαι and πέταμαι, Ao. P. ἑπετάσθην (331). Poetic are also ποτάομαι, ποτέομαι, ποτήσομαι, πεπότῃμαι, ἐποτήθην.

20. πλέκω *to twist*.

πλέξω	ἔπλεξα	πέπλεχα (πέπλοχα)	ἐπλάκην (334 a)
		πέπλεγμαι	ἐπλέχθην r. Δ.

a. ἐπλέκην often appears as a various reading for ἐπλάκην.

21. πνίγω *to choke*.

πνίξω	ἔπνιξα	πέπνιγμαι	ἐπνίγην
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22. στέργω *to love*.

στέρξω	ἔστερξα	ἔστοργα (334 a)	v. στερκτός, τέος
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23. στρέφω *to turn*.

στρέψω	ἔστρεψα	ἔστροφα (334 a)	ἐστράφην
		ἔστραμμαι	ἐστρέφθην r. Δ.

24. τέρω *to delight*.

τέρψω	ἔτερψα		ἐτέρφθην
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25. τρέπω *to turn*.

τρέψω	ἔτρεψα	τέτροφα, τέτράφα	ἐτράπην
	ἔτραπον	τέτραμμαι	ἐτρέφθην r. Δ.

26. τρέφω *to nourish* (66 c).

ῥρέψω	ἔῥρεψα	τέτροφα (334 a)	ἐτράφην
		τέῥραμμαι	ἐῥρέφθην r. Δ.

27. τρίβω *to rub*.

τρίψω	ἔτριψα	τέτριφα	ἐτρίβην
		τέτριμμαι	ἐτρίφθην less fr

23. Hd. 1 Ao. P. ἐστράφθην.

24. Hm. 2 Ao. M. ἐταρπόμην, and with redupl. (334 D) τεταρπόμην, Ao. P. ἐτέρφθην and ἐτέρφθην, also 2 Ao. ἐτάρπην, Sub. 1 P. τραπέομεν (397 D).

25. Hd. has Pr. τράπω, Ao. P. ἐτράφθην (also in Hm.), but τρέψω, ἔτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 392 D.

26. Dor. τράφω. Hm. has an intrans. 2 Ao. ἔτραφον *was nourished, grew*, 2 Pf. τέτροφα.

30. Poet. st. γων. Hm. has 2 Pf. γέγωνα *shout*, Plur. 3 S. ἐγεγώνει (and ἐγέγωνε, also 1 S. ἐγεγώνευν, 351 D), Inf. γεγωνέμεν, irreg. γεγωνεῖν, Par. γεγωνώς (not in Hm. are Sub. γεγώνω, Imv. γέγωνε; Fu. γεγωνήσω, Ao. ἐγεγώνησα; also Pr. γεγωνίσκω or γεγωνέω, found even in Att. prose).

28. *τύφω to raise smoke* (66 c).

τέϋμμαι

ἐτύφην

29. *ψύχω to cool*.

ψύξω

ἔψυξα

ἔψυγμα

ἐψύχῃην, also
ἐψύχην, ἐψύγην

SECOND CLASS (*Protracted Class*, 326).

425. A short *a*, *i*, *u* of the stem is lengthened in the present to *η*, *ει*, *ευ* respectively. The following verbs belong to this class

a. Mute Stems.

1. *λήθω* (λαῖθ) rare in prose, = *λανθάνω* cl. 5, *to lie hid*.

2. *σήπω* (σαῖπ) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἐσάπην

3. *τήκω* (ταῖκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)

ἐτάκην

[τέτηκται]

ἐτήχῃην rare

4. *τρώγω* (for *τρηγω*, st. *τράγ*) *to gnaw*.

τρώξομαι

ἔτρώγον

τέτρωγμα

v. τρωκτός

a. The 1 Aor. *ἔτρωξα* is also found in comp. : *κατέτρωξα*.

5. *ἀλείφω* (αλιφ) *to anoint*.

ἀλείψω

ἤλειψα

ἀλήλιφα (321)

ἠλείφῃην

ἀλήλιμμαι [ἤλειμμαι]

ἠλίφην rare

6. *ἐρείπω* (ερίπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα *am fallen*

ἠρείφῃην

ἤρίπον *fell*

ἐρήριμμαι

ἠρίπην

7. *λείπω* (λιπ) *to leave*, see Paradigm 292: also *λιμπάνω* cl. 5, rare.

31. Poet. *δέркоμαι to see*, 2 Aor. *ἔδρακον* (383 D), 2 Pf. *δέδορκα see*, Aor. P *ἐδέρχθην saw* (2 Aor. *ἐδράκην* Pind.).

32. Hm. *ἐλπω to cause to hope*, *ἐλπομαι* or *ἐέλπομαι* (23 D a) *to hope* (= Att. *ἐλπίζω* cl. 4), 2 Pf. *ἐολπα hope*, Plup. *ἐώλπειν* (322 D), V. *ἄ-ελπτος*.

33. Poet. *ιάχω* and *ιαχέω* cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. *ἄμφ-ιαχυῖα*.
34. Poet. *κέλομαι to command*, Fu. *κελήσομαι* (331), Aor. *ἐκελησάμην* rare, usu. 2 Aor. *ἐκεκλόμην* (384 D).

35. Poet. *πέλομαι (to move) to be*, 2 Aor. *ἐπλόμην* (384 D) often used as pres. Less freq. Act. *πέλω*, 2 Aor. 3 S. *ἔπλε*.

36. Poet. *πέρθω to destroy* (in prose *πορδέω*), Fu. *πέρσω*, Aor. *ἔπερσα*. Hm. 2 Aor. *ἔπράδον* (383 D), 2 Aor. M. Inf. *πέρθαι* (408 D, 43).

37. Poet. st. *πορ*, 2 Aor. *ἐπορον imparted*, Pf. M. 3 S. *πέπρωται* (340) *it is allotted, destined*, Par. *πεπρωμένος*.

38. Ion. and poet. *τέρσομαι to become dry*, 2 Aor. P. *ἐτέρσην*. Hence Act *ἑρσαίνω*, Aor. *ἐτέρσηνα* (late *ἔτερσα*) *made dry*.

425 D. 6. Hm. Plup. M. 3 S. *ἐρέριπτο* for *ἐρήριπτο*.

8. πείζω (πιζ) *to persuade*, see Paradigm 295.

9. στείβω (στιβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.

στειψω ἔστειψα ἐστίβημαι (331) v. στειπτός

10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.

στειξω ἔστειξα and ἔστιχον

11. φείδομαι (φῖδ) *to spare*.

φείσομαι ἐφεισάμην

12. ἐρεύγομαι (εῤῥγ) *to sew*, chiefly Ion. and poet. Pres. also ἐρυγ-
γάνω cl. 5.

ἐρεύδομαι ἤρῳγον (in Hm. *roared*)

13. κεύζω (κυζ) *to hide*, poetic.

κέύσω ἔκευσα κέκευθα as pres.

14. πεύζομαι (πῡζ) poetic for πυνζάνομαι cl. 5, *to inquire, learn*.

15. τεύχω (τύχ, τυκ) *to make ready, make*, poetic.

τεύξω ἔτευξα τέτυγμαι ἐτύχῃην

16. φεύγω (φῡγ) *to flee*; also φυγγάνω cl. 5.

φεύδομαι or ἔφῡγον πέφευγα v. φευκτός, τέος
φενξοῦμαι (377)

426. b. Stems in v.

1. ζέω (ζυ) *to run*. Fu. ζεύσομαι.

2. νέω (νυ) *to swim*.

νευσοῦμαι (377) ἔνευσα νένευκα v. νευστέος

8. Hm. 2 Ao. πέπιδον (384 D) *persuaded*, whence Fu. πεπιδήσω *shall persuade*; but πιδήσω (331) *shall obey*, Aor. Par. πιδήσας *trusting*, 2 Plup. 1 P. ἐπέπιδμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευδάνω cl. 5; 2 Ao. 3 S. κῦδε, Sub. 3 P. κεκύδωσι (384 D). In Trag. κεύδω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύχομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετεύχεται, -ατο, see 392 D. The forms τέτευγμαι, ἐτεύχῃην are late.

16. Hm. 2 Pf. Par. πεφυζότες (cf. Hm. φύζα = φυγή *flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφάν.

18. Hm. τμήγω (τμᾶγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμᾶγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐρέικω (ερικ) *to rend*, Ao. ἥρεξα, 2 Ao. ἥρικον *intrans. shivered*, Pf. M. ἐρήρηγμαι.

20. Hm. ἐρεύδω (εῤῥδ) *to make red*, Ao. Inf. ἐρεύσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail*.

πλεύσομαι	οἱ	ἔπλευσα	πέπλευκα	[ἐπλεύσῃην]
πλευσοῦμαι	[πλεύσω]		πέπλευσμαι (342)	ν. πλευστέος

4. πνέω (πνυ) *to breathe, blow*.

πνεύσομαι	οἱ	ἔπνευσα	πέπνευκα	[ἐπνεύσῃην]
πνευσοῦμαι			[πέπνευσμαι]	ν. πνευστός

5. ῥέω (ῥυ) *to flow*.

ῥεύσομαι		ῥῥέυσα	ῥῥύηκα (331)	ῥῥύην, ν. ῥυτός
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a. Instead of ῥῥέυσα and ῥεύσομαι, the Attic writers generally use the Αο. and Fu. Pass. ῥῥύην, ῥυήσομαι.

6. χέω (χυ) *to pour*.

χέω (378)	ἔχεα (381)	κέχυκα, κέχυμαι	ἐχύσῃην
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THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (ἄφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω	ἥψα	ἥμμαι	ἥφῃην
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2. βάπτω (βαφ) *to dip, dye*.

βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, ν. βαπτός
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3. βλάπτω (βλαβ) *to hurt*.

βλάψω	ἔβλαψα	βέβλαφα	ἐβλάφῃην and
		βέβλαμμαι	ἐβλάβῃην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Αο. ἔπλωσα, also 2 Αο. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Αο. Ἰμν. ἔμ-πνε, 2 Αο. Μ. 3 S. ἔμ-πνῦτο (408 D, 30), Αο. Ρ. ἄμ-πνύνῃην (396 D), Pf. Μ. πέπνῦμαι *am animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Αο. ἐπίνῦσα. For intensive ποιπνύω *to puff with exertion*, see 472 k.

6. Hm. also χείω (370 D b), Αο. usu. ἔχεα (381 D), 2 Αο. Μ. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Αο. ἠλεάμην and ἠλευάμην. Pr. also ἀλεείνω.

8. Poet. κλεω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Αο. ἔκλυον *heard*, Ἰμν. κλυῖσι or κέκλυῖσι, κλυτε or κέκλυτε (408 D, 28), also κλύε, κλύετε, Par. Μ. κλύμενος = V. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σεύω (συ) *to drive* (also in late prose), Αο. ἔσσευα (308 D), Pf. Μ. ἔσσύμαι *hasten* (319 D, 367 D), Αο. Ρ. ἐ(σ)σύῃην, 2 Αο. Μ. 3 S. σῦτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεῦται or σοῦται, 3 Ρ. σοῦνται, Ἰμν. σοῦ, σοῦσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σεν-ι, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Αο. Ρ. 3 S. ἐάφῃη (?).

3. Hm. Pr. Μ. 3 S. βλάβεται.

4. γνάμπτω (γναμπ) *to bend*.
 γνάμψω ἔγναμψα ἐγνάμφζην
5. θάπτω (ταφ, 66 c) *to bury*.
 θάψω ἔθαψα τέθαμμαι ἐτάφην, γ. θαπτέος
6. θρύπτω (τρυφ, 66 c) *to break down, weaken*.
 θρύψω ἔθρυψα τέθρυμμαι ἐθρύφζην]
7. καλύπτω (καλυβ) *to cover*.
 καλύψω ἐκάλυψα κεκάλυμαι ἐκαλύφζην
8. κάμπτω (καμπ) *to bend*.
 κάμψω ἔκαμψα κέκαμμαι (391 b) ἐκάμφζην
9. κλέπτω (κλεπ) *to steal*.
 κλέψω ἔκλεψα κέκλοφα (334 a) ἐκλάπην
 κέκλεμμαι ἐκλέφζην n. A. pr.
10. κόπτω (κοπ) *to cut*.
 κόψω ἔκοψα κέκοφα, κέκομμαι ἐκόπην, γ. κοπτός
11. κρύπτω (κρυβ or κρυφ) *to hide*.
 κρύψω ἔκρυψα κέκρυμμαι ἐκρύφζην
 a. 2 Ao. P. ἐκρύβην, ἐκρύφην are hardly used in Attic: ἔκρυφον, ἔκρυβον
 ἐκρυβόμεν occur only in late writers.
12. κύπτω (κυπ) *to stoop*.
 κύψω ἔκυψα κέκυφα
13. ῥάπτω (ῥαφ) *to sew*.
 ῥάψω ἔρῥαψα ἔρῥαμμαι ἐρῥάφην, γ. ῥαπτός
14. ῥίπτω (ρίφ) *to throw*, see Paradigm 293.
15. σκάπτω (σκαφ) *to dig*.
 σκάψω ἔσκαψα ἔσκαφα, ἔσκαμμαι ἐσκάφην
16. σκέπτομαι (σκεπ) *to view*.
 σκέψομαι ἐσκεψάμην ἔσκεμμαι ἐσκέφζην
 a. Instead of σκέπτομαι, the Attic writers almost always use the kindred
 σκοπέω in the Pr. Impf.; but the other tenses of σκοπέω are found on-
 ly in late writers.
17. σκήπτω (σκηπ) *to prop*.
 σκήψω ἔσκηψα [ἔσκηφα] ἔσκημμαι ἐσκήφζην
18. σκώπτω (σkow) *to jeer*.
 σκώψομαι ἔσκowψα [ἔσκowμμαι] ἐσκowφζην

5. Hm. Pf. M. 3 P. τεθάφαται (392 D), Ao. P. ἐθάφην and ἐτάφην.

10. Hm. 2 Pf. Par. κεκοπός.

6. Hm. 2 Ao. P. ἐθρύφην.

20. Hm. ἐνίπτω (ενιπ) *to chide*, also ἐνίσσω cl. 4 (429 D, 3), 2 Ao. ἡνίπαπος
 and ἐνένιπον (384 D).

21. Poet. μάρπτω (μαρπ) *to seize*, Fu. μάρψω, Ao. ξμαρψα. In Hes. 2 Ao.
 μέμαρπον (384 D), Ont. μεμάποιεν, Inf. μαπέειν, 2 Pf. μέμαρπα.

19. τύπτω (τύπ, also τυπτε, 331) *to strike*.

τυπτήσω (ἔτυψα, ἔτυπον τέτυμμαι ἐτύπην)

a. ἐτύπησα is found in Aristotle; τετύπηκα, τετύπημαι, ἐτυπτήδην are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from πατάσσω (παταγ), the perfect and passive systems from πλήσσω (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes ι in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.

2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω ἐκήρυξα κεκήρυχα, -γμαι ἐκηρύχῃην

3. μᾶσσω (μαγ) *to knead*.

μάξω ἔμαξα μέμαχα, μέμαγμαι ἐμάγην, ἐμάχῃην

4. ὀρύσσω (ορυχ) *to dig*.

ὀρύξω ὥρυξα ὀρώρυχα, -γμαι ὠρύχῃην

a. Pf. M. ὥρυγμαι (for ὀρώρυγμαι) late, 2 Ao. P. ὠρύχην doubtful.

5. πλήσσω (πληγ) *to strike*. (ἐκπλήγνυσθαι cl. 5, Thuc.)

πλήξω ἐπληξα πέπληγα ἐπλήγην
πέπληγμαι ἐπλήχῃην less freq.

a. ἐκπλήσσω, καταπλήσσω make -επλάγην (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from πατάσσω (παταγ), which in Att. is confined to the active.

6. πράσσω (πράγ) *to do*.

πράξω ἔπραξα πέπράχα, πέπράγα (387 b)
πέπραγμαι ἐπράχῃην

7. πτήσσω (πηκ) *to cover*: also πτώσσω Ion. and poet.

πτήξω ἔπτηξα ἔπτηχα

8. ταραάσσω (τάρᾱχ) *to disturb*: also ἔραάσσω (τραχ) mostly poet.

ταράξω ἐτάραξα τετάραγμαι ἐταράχῃην
ἔτραξα (66 c) τέτρηχα am troubled (ἔτραχῃην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω ἔταξα τέταχα, τέταγμαι ἐτάχῃην (r. ἐτάγην)

428 D. 5. Hm. 2 Ao. (ἐ)πέπληγον (384 D), 2 Ao. P. ἐκ-πλήγην, κατ-επλήγην

7. Hm. has from kindred st. πτα, 2 Ao. 3 D. κατα-πτήτην (408 D, 23) and Pf. Par. πεπτηώς, -ᾠτος (386 D, 860 D).

10. φρίσσω (φρικ) *to be rough*.

φρίξω ἔφριξα πέφρικα *am rough*

11. φυλάσσω (φϋλάκ) *to guard*, Mid. *to guard* (one's self) *against*.

φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφύλαχῃην

12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.

κλάγξω ἔκλαγξα κέκλαγγα *as pres.*, Fu. Pf. κεκλάγξομαι

13. κράζω (κραγ) *to cry*; Pr. Impf. rare.

 ἔκρᾱγον κέκρᾱγα *as pres.*, Fu. Pf. κεκράξομαι

a. κράξω, ἔκραξα, late. Pf. Impv. κέκραχθι, see 409, 8.

14. ῥέζω (ρέγ) *to do*, Ion. and poet.: also ῥδω (for ἐρζω, st. ἐργ).

ῥέξω ῥρεξα, ῥῥέξα ἐρέχῃην

ῥρξω ῥρξα ῥοργα, ῥώργειν (322 D)

a. Hd. has a Pr. Impf. ῥδω instead of ῥδω.

15. σφάζω (σφαῖν) *to slay*, in Attic prose usu. σφάττω.

σφάζω ἔσφαξα ἔσφαγμαι ἐσφάγην, r. ἐσφάχῃην

16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*

17. φράζω (φραδ) *to declare*.

φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσῃην

18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.

χάσομαι ἐχασάμην

19. χέζω (χεδ) *alvum exonero*.

χεσοῦμαι (377) ἔχεσα (ἔχεσον) κέχοδα (*pass.* κεχέσθαι, κεχεσμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook*: also πέπτω later.

πέψω ἔπεψα πέπεμμαι ἐπέψῃην

2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.

νίψω ἔνιψα νένιμμαι ἐνίψῃην

10. Pind. Pf. Par. πεφρίκοντας, see 360 D.

12. Poet. 2 Ao. ἔκλαῖον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).

17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένος.

18. Hm. 2 Ao. M. irreg. κεκαδόμεν (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.

20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκει (or κρίγει) Hm., 2 Pf. κέκριγα Aristoph.

21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσω, πελῶ (375), Ao. ἐπέλασα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἔπληντο (408 D, 22). Pr. also πελάω, Ep. πῖλνυμι or πιλνάω cl. 5 (443 D, 6), Trag. πελάδω, πλάθω (411).

429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. ὕσσομαι (οπ) *to foresee*, only Pr. Impf.; cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσῃην

2. βλῖττω *to take the honey* (μέλι, μέλιτ-ος, 53 D). Αο. ἔβλισα.

3. βράσσω *to boil* [Αο. ἔβρασα, Pf. M. βέβρασμαι].

4. ἐρέσσω *to row*. Αο. ἤρεσα.

5. πάσσω *to sprinkle*.

πάσω ἔπασα [πέπασμαι] ἐπάσῃην

6. πλάσσω *to form*.

πλάσω ἔπλασα πέπλασμαι ἐπλάσῃην

7. πτίσσω *to round*.

πτίσω ἔπτισα ἔπτισμαι ἐπτίσῃην

431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.

ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσῃην
(ἀρπάξω ἤρπαξα ἤρπαγμαῖ ἤρπάχῃην)

a. 2 Αο. P. ἤρπάγην late. Verbal ἀρπαστός (ἀρπακτός n. Α.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ξα] [βεβάσταγμαῖ] [ἐβαστάχῃην]

3. νάσσω (ναγ and ναδ) *to press close*.

νάξω ἔναξα νένασμαι

4. παίζω (παιδ and παιγ) *to sport*.

παιξοῦμαι (377) ἔπαισα πέπαισμαι V. παιστέος

a. ἔπαιξα, πέπαιχα, πέπαιγμαῖ, ἐπαίχῃην are late: so also Fu. παίζομαι and παίξω.

5. σώζω (σω, σωδ) *to save*.

σώσω ἔσωσα σέσωκα, σέσωσμαι ἔσώσῃην
σέσωμαι V. σωστέος

5. Hm. λάζομαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λάζῃμαι.

430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Αο. ἤφασα.

9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Αο. ἱμάσα; cf. ἱμάς *lash*, G. ἱμάντ-ος.

10. Poet. κορύσσω (κορυδ) *to equip*, Αο. M. κορυσσάμενος, Pf. M. κεκορυδμένος (46 D).

11. Poet. (rare in prose) λίσσομαι (λίτ) *to pray*, also λίτομαι cl. 1. Hm. Αο. ἐλλισάμην (308 D), 2 Αο. Inf. λιτέσθαι.

12. Poet. νίσσομαι *to go*, Fu. νίσομαι. Also Pr. νέομαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νέομαι for νειομαι (39 a).

431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σόης, σόη, σόωσι), Fu. σαώσω, Αο. ἐσάωσα, Αο. P. ἐσαώδην. The orig. stem was σαο (cf. 210), from which comes also a 2 Αο. (μι-form) σάω *he saved and save thou*.

6. ἴζω (ιδ, ιζε, 331) *to sit, seat*, Mid. ἴζομαι, also ἔζομαι (εδ), *to sit*: found chiefly in comp. with κατά. Hence

κασιζώ, Impf. ἐκάσιζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κασιῶ (376) ἐκάσισα and κασισα

κασιζήσομαι ἐκασισάμην

κασιζέομαι, Impf. ἐκασιζόμην and κασιεζόμην.

κασιδοῦμαι (for κασιδεσσομαι, 331, 374) [ἐκασέσζην]

- a. Pr. Ind. ἔζομαι, καθέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem σεδ (Lat. sed-eo) with Epic reduplication (384 D): ἐζόμην for ἐσδομην (56) for σε-σ(ε)δομην (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἴζω = ἰσδω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μυγ, μυζε) *to suck*: later μυζέω, μυζίω.

μυζησω ἐμύζησα

8. ὀζω (οδ, οζε) *to smell*.

ὀζησω ὠζησα (ὄδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἡγαιρα ἀγήγερκα, -μαι ἡγέρῃην

2. αἴρω (αρ) *to take up, bear away*; contracted from αείρω (αερ).

αῤῶ (ᾶ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρῃην

3. ἄλλομαι (ἄλ) *to leap*.

ἀλουμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ ἐβαλον βέβληκα, βέβλημαι ἐβλήῃην

6. Hm. Ao. εἶσα (= ε-σεδ-σα, ε-έ-σα) *seated*, Inv. εἶσον (better ἔσσον), Inf. ἔσσα., Par. ἔσας (ἀνέσας), Hd. εἶσας; Mid. trans. 3 S. ἐέσσατο (εἶσατο Eur., ἔσσαντο Pind.), Par. ἐσσάμενος, Hd. εἰσάμενος; Fu. ἔσσομαι (= σεδ-σομαι). In comp. Ao. καθεῖσα and κάδισα. ἔζομαι as Pr. is unknown to Hm.: for ἔξειαι Od. κ, 378, read ἔξεο 2 Ao.

9. Hm. ἀφύσσω (αφυγ, αφυδ) *to draw out*, Fu. ἀφύξω, Ao. ἡφῖσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγερέδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡράμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρδεῖς. He comm. uses Ion. and poet. αείρω (αερ), Ao. ἡειρα, Ao. P. ἡέρῃην, Plup. 3 S. ἄωρτο (for ἡορτο): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem αερ has the sense of ερ (φερ, Pr. εἶρω *to join*, 312 D) in Ao. συν-ἡειρε Il. κ, 499, Ao. M. Sub. συναίρετα Il. ο, 680.

4. Hm. Pf. 2 S. βέβληαι (363 D), 3 P. βεβλήσθαι, -ατο (355 D e), also βεβόλησθαι, Par. βεβολημένος; 2 Ao. M. 3 S. ἐβλητο, etc. (408 D, 20); Fu. once συμ-βλήσομαι.

5. ἐγείρω (εγερ) *to rouse, wake* trans., Mid. *to wake* intrans.

ἐγερῶ ἥγειρα ἐγρήγορα (321, 417) ἡγέρῃην
ἡγρόμην (339) ἐγήγερμαι

a. The Inf. 2 Aor. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ) *to flourish*. 2 Pf. τέζηλα.

7. καίνω (καν) *to kill*. 2 Aor. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.

8. κείρω (κερ) *to shear*.

κερῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκάρην, v. καρτός

9. κλίνω (κλιν) *to make incline*, see 433, 1.

10. κτείνω (κτεν) *to kill*, see 433, 4.

11. μαίνομαι (μᾶν) *to be mad*: poet. μαίνω *to madden*, Aor. ἔμνηα.

μανοῦμαι μέμνηα am mad ἐμάνην

12. ὀφείλω *to be obliged*. 2 Aor. ὤφελον. From οφείλε (331) come

ὀφειλήσω ὠφείλιστα ὠφείληκα ὠφειλήσην

13. πείρω (περ) *to pierce*.

περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην

14. σαίρω (σαρ) *to sweep*.

σαρῶ ἔσηρα σέσηρα grin

15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).

σκλήσομαι ἔσκλην (408, 10) ἔσκληκα

16. σπείρω (σπερ) *to sow*.

v. σπαρτός

σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην

17. στέλλω (σ텔) *to send*, see Paradigm 290.

18. σφάλλω (σφᾶλ) *to make fall*.

σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην

19. φαίνω (φᾶν) *to show*, see Paradigm 291.

20. φθείρω (φθερ) *to corrupt, destroy*.

φθερῶ ἐφθεира ἐφθαρκα, ἐφθαρμαι ἐφθάρην
(ἐφθора poet.) v. φθαρτός

6. Hm. Pf. Par. Fem. τεθῶλυα (338 D), 2 Aor. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέων (411), τηλεθάαν.

8. Hm. Aor. ἔκερσα (345 D).

11. Hm. Aor. ἐμνήαμην, Theoc. Pf. M. μεμάνημαι (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aor. Opt. ὀφέλλαιε, 345 D).

15. Hm. 1 Aor. irreg. ἔσκηλα *made dry*.

19. Hm. 2 Aor. Act. iter. φάνεσκε *appeared*. From older st. φα he has Impf. φάε (*morn*) *appeared*, Fu. Pf. πεφήσεται *will appear*. For φαίνω, Aor. P. φαάνδην, see 396 D. For intensive παμφαίνων, παμφανόω, see 472 k.

20. Hm. Fu. διαφθέρσω (345 D), 2 Pf. δι-ἐφθора *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. διαφθαρέομαι intr.

21. χαίρω (χαῖρ, also χαρε, χαيره, 331) *to rejoice*.

χαρήσω [ἐχαίρησα] κεχάρηκα, M. κεχάρημαι or κέχαρμαι V. χαρτός
[χαρήσομαι]

IV. *Liquid stems which reject ν.*

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλῖν) *to make incline*.

κλῖνῶ ἐκλῖνα [κέκλικα] ἐκλίζην and
κέκλιμαι κατ-εκλίνην

2. κρίνω (κρῖν) *to judge*.

κρῖνῶ ἔκριντα κέκρικα, κέκριμαι ἐκρίζην

3. πλύνω (πλῦν) *to wash clothes*.

πλῦνῶ ἔπλυνα πέπλυνμαι (ἐπλύζην n. A.)

4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.

κτενῶ ἔκτεινα ἀπ-έκτονα (later) (ἐκτάζην Hm.)
ἐκτάνον poet. ἔκταγκα, ἔκτακα

a. For 2 Aο. poet. ἔκταν, see 408, 4. ἀπ-εκτάνδαι and ἀπο-κτανδῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέδνηκα and ἔθανον from θνήσκω (444, 4).

5. τείνω (τεν) *to extend*.

τενῶ ἔτεινα τέτακα, τέταμαι ἐτάζην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρῖ, κρῖν; πλῦ, πλῦν; κτᾶ, κτάν, κτεν (334 a);

21. Hm. Aο. M. ἐχηράμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήσως (386 D).

22. Hm. εἶλω (ελ, εελ) *to press*, Aο. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Aο. P. ἐάλην, Inf. ἀλῆναι. Pind. has 2 Plup. 3 S. ἐόλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἶλλω: ὕλλω is old and poetic.

23. Poet. ἐναίρω (εναῖρ) *to slay*, 2 Aο. ἦναρον, Aο. M. 3 S. ἐνήρατο.

24. Poet. δεινῶ (δεν) *to smile*, Fu. δενῶ, Aο. ἔδεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μείρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἴμαρται (319 e) *it is fated* used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

26. Poet. πάλλω (πᾶλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλώ (384 D), 2 Aο. M. 3 S. πάλτο (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλίνδην (396 D) and ἐκλίζην, Pf. M. 3 P. κεκλίεται (392 D). 2. Hm. Aο. P. ἐκρίνδην (so Hd.) and ἐκρίζην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανύω (once with μι-form, Pr. M. 3 S. τανῦται), Fu. τανυσω, Aο. ἐτανύσσα, Pf. M. τετάνυσμαι, Aο. P. ἐτανύσδην. Also Pr. τιταίνω, Aο. ἐτίτηνα. The form τῇ in Hm. is perhaps an Imv. of st. τα (τῇ = τα-ε), *reach, take thou*.

ταῖ, τᾶν, τεῖν. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: τεῖεῖρμακα for τεῖεῖρμαγκα from ζερμαίνω *to warm*. But one verb belongs more properly to this series, viz.·

6. κερδαίνω (κερδᾶν, κερδα) *to gain*.

κερδᾶνῶ ἐκέρδᾶνα (382) κέκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καν) *to burn*; Att. κάω uncontracted.

καύσω	ἔκανσα	κέκανκα	ἐκαύζην
ν. καυστός, καυτός		κέκανμαι	(ἐκάην Hm.)

2. κλαίω (κλαν) *to weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	ν. κλαυτός and
κλαυσουῖμαι (377), also κλαίῃσω, κλαήσω (331)			κλαυστός

a. κέκλαυσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. βαίνω (βα) *to go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάβην in comp.
βήσω (416, 2)	ἔβησα	βέβημαι in comp.	ν. βατός, τέες

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἐπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. *κέας* (shortened from *κήας*).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδῃα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίωμαι (δα) *to divide*, Fu. δάσσομαι, Ao. ἐδάσάμην (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίταται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέασθαι, 381 D).

5. Poet. μάίωμαι (μα, μεν) *to reach after, seek for*, Fu. μάσσομαι, Ao. ἐμάσάμην, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαιμάω (472 k), Ao. μαίμησε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἔνασσα *caused to inhabit*, M. ἐνασσάμην *became settled in*, = Ao. P. ἐνάσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετάω, Par. Fem. ναιετάωσα (370 D a).

7. Hm. ὀπνίω (οπν) *to take to wife*, Fu. ὀπίσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσето (349 D). Pr. also βάσχω ci. 6 (444 D, 11). Pr. Par. βιβάς (403 D, 10), also βιβῶν (as if from βιβῶν).

2. ἐλαύνω (ελα) *to drive*: also ἐλάω poetic.

ἐλῶ (ἐλάσω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἠλάσῃην

a. ἐλαύνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλήλασμαι, ἠλάσθην are late.

3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)

φθίσσομαι ἔφθην (408, 7) ἔφθᾱκα [ἐφθάσθην]

φθάσσω ἔφθασα

4. πίνω (πι, also πο) *to drink*.

πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόσῃην

a. Fu. also πιοῦμαι, perhaps not Attic. The Attic makes ι usually long in the Fu., short in the Ao.

5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίννμι poet.

τίσω ἔτίσα τέτικα, τέτισμαι ἐτίσθην (312)

6. φθίνω (φθι) *to perish*, chiefly Ion. and poet.

φθίσσω trans. ἔφθισα trans. ἔφθιμαι ἐφθίσῃην

a. Late ἐφθίνησα, ἐφθίνηκα (331).

7. δάκνω (δακ) *to bite*.

δήξομαι (412) ἔδᾱκον δέδηγμαi ἐδήχθην

8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.

καμοῦμαι ἔκαμον κέκμηκα V. ἀπο-κμητέον

9. τέμνω (τεμ, τμε, 340) *to cut*.

τεμῶ ἔτεμον (ἔτᾱμον) τέτμηκα, τέτμημαι ἐτμήθην

II. Stems which assume αν.

436. 1. αἰσθάνομαι (αισθ) *to perceive*: also αἰσσομαι rare.

αἰσθήσομαι ἥσθόμην ἥσθημαι V. αἰσθητός

2. ἀμαρτάνω (ἀμαρτ) *to err*.

ἀμαρτήσομαι ἥμαρτον ἡμάρτηκα, -ημαι ἥμαρτήσῃην

3. αὐξάνω (αυξ) *to increase*: also αὔξω (Hm. ἀέξω).

αὐξήσω (331) ηὔξησα ηὔξηκα, ηὔξημαι ηὔξήσῃην

2. Hm. Fu. ἐλόω, ἐλάας, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἠλήλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίννμι, τίννμαι. Different from τίνω is Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτίσα, Pf. M. Par. τετιμένος, V. ἔ-τίτος.

6. Hm. φθίνω, 2 Ao. ἔφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύθω (411).

8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἔτᾱμον. Hm. has Pr. τέμνω once, τέμω once; also τμήγω (τμᾱγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύ-ω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημράτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστέω cl. 7, rare.

βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)

a. Later 1 Aο. ἐβλάστησα.

5. δαρζάνω (δαρζ) *to sleep*.

ἔδαρζον δεδάρζηκα (331) [ἐδάρζην]

a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρζάνω.

6. ἀπ-εχζάνομαι (εχζ) *to be hated*.

ἀτεχζήσομαι ἀπηχζόμην ἀπήχζημαι

a. The forms ἐχζω *to hate*, ἐχζομαι, ἀπέχζομαι, are poetic or late.

7. κῆχάνω (κιχ) *to come up to*, Ion. and poet.

κίχῃσομαι ἔκιχον v. ἀ-κίχητος

8. οἰδάνω (οιδ) and οἰδέω cl. 7, *to swell*. (οἰδάω, οἰδαίνω, late.)

οἰδήσω ᾤδησα ᾤδηκα

9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισζαίνω late.)

ὀλισζήσω ὥλισζον (ὠλίσζηκα and ὠλίσζησα n. A.)

10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)

ὀσφρήσομαι ὠσφρόμην ὠσφράνζην

a. ὀσφρέομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμην.

11. ὀφλισκάνω (οφλ, οφλisc, 330) *to incur judgment*.

ὀφλήσω ὥφλον ὥφληκα, ὥφλημαι

a. 1 Aο. ὥφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὥφλειν, ὥφλων. This verb is connected with ὀφείλω (οφέλ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.

ἀδήσω Hd. ἔαδον Hd. ἔαδα

2. ζιγγάνω (ζῖγ) *to touch*.

ζίξομαι ἔζιγον v. ἀ-ζικτος

5. Hm. 2 Aο. ἔδρᾶζον (383 D).

7. Hm. κῆχάνω, Aο. once κιχῆσατο. For μι-forms from st. κιχε (331), see 404 D d.

10. Hm. Aο. 3 P. ὠσφραντο.

12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large*.

13. Hes. ἀλιταίνω (ᾶλιτ) *to offend*. Hm. 2 Aο. ἡλιτον, M. ἡλιτόμην, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).

14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.

15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εὔαδον (= εφφαδον, cf. 308 D), 2 Pf. ἔαδα. For ἄσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot.*

λήξομαι (326) ἑλᾶχον εἴληχα, εἴληγμαι ἐλήχτην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λαβ) *to take.*

λήψομαι ἑλᾶβον εἴληφα, εἴλημμαι ἐλήφτην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λαθ) *to lie hid, Mid. to forget*: also λήσω cl. 2 (425, 1)

λήσω ἑλᾶθον λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μανθάνω (μαθ) *to learn.*

μαθήσομαι ἑμάθον μεμάθηκα V. μασητός, τέος

7. πυνθάνομαι (πυθ) *to inquire, learn*: also πεύσομαι cl. 2, poet.

πέυσομαι ἐπύθόμην πέπυσμαι V. πευστέος

8. τυγχάνω (τυχ) *to hit, happen.*

τεύξομαι ἔτυχον τετύχηκα (331)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμαι, ἐτεύχτην, late.

NOTE ON 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνέω (βυ) *to stop up.*

βύσω ἑβῦσα βέβυσμαι (342) [ἐβύσστην]

2. ἰκνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἶγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἔλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker*.

4. Hd. Fu. λάμψομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφτην, V. λαμπρός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἔλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαθέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔληθα, and sometimes in Pr. Act. λήθω. Dor. Ao. P. ἐλάσστην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχτην (from τεύχω cl. 2, 425, 15) in the sense of πετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανθάνω (χαθ, χανθ, χενθ) *to contain*, Fu. χείσομαι (= χενδ-σομαι), 2 Ao. ἔχαθον, 2 Pf. κέχανθα.

438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἴκω (ι), 1 Ao. ἴξε, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κυ) *to kiss*. Δο. *ἔκυσα*.

a. The simple verb is rare in prose; but *προσκυνέω to do homage* is frequent; it makes *προσκυνήσω, προσεκύνησα (προσέκυσα poet.)*.

4. *πιτνέω* (πετ, 334 c) *to fall*, poet. 2 Δο. *ἔπιτνον*. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πίτνω*, and regard *ἔπιτνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι, to have on*: active *ἀμπέχω, ἀμπίσχω, to put on*.

ἀμφέξω *ἡμπισχον*, Inf. *ἀμπισχεῖν*
ἀμφέξομαι *ἡμπισχόμεν*

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νε-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω (σεχ) to have* (332. 424, 11). The 2 Δο. must be divided *ἡμπι-σχον*; *ι* here belongs to the preposition.

6. *ὑπισχνέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχέσομαι *ὑπεσχόμεν* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω *ἐκέρασα* *κέκρακα, κέκραμαι* *ἐκράζην* or
 γ. *κρατέος* [*κεκέρασμαι*] *ἐκεράσζην*

2. *κρεάννυμι* (κρεμα) *to hang trans.*: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσζην* (342)

a. For Mid. *κρέμαμαι to hang intrans.*, Fu. *κρεμήσομαι*, see 404, 8.

3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πετῶ (-άσω 375) *ἐπέτασα* *πέπτᾰμαι* (339) *ἐπετάσζην* (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνημι* rare in prose.

σκεδῶ (-άσω 375) *ἐσκέδασα* *ἐσκέδασμαι* (342) *ἐσκεδάσζην*

440. Stems in *e*.

1. *ἔννυμι* (έ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἀμφιῶ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*
ἀμφιέσομαι (*ἐπιέσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω, κεραίω*, Δο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μ*-forms in 401 k. For *κίρνημι*, see 443 D, 2.

4. Hm. Δο. also without σ, *ἐκέδασσα, ἐκεδάσζην*; cf. *κίδνημι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσσομαι*, late Pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *ves-νυον*), cf. Hd. *ἐπ-εἰνυσθαι*, Fu. *ἔσσω*, Δο. *ἔσσα*, Δο. M. 3 S. *ἔ(σ)σατο* or *ἔέσσατο*, Pf. M. *εἶμαι* (= *ves-μαι*), *ἔσαι, ἔσται* (*εἶται*?), Plup. 2, 3 S. *ἔσσο, ἔστο* or *ἔεστο*, 3 D. *ἔσδην*, 3 P. *εἶατο* (= *ves-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσῃην

3. σβέννυμι (σβε) *to extinguish* (416, 5).σβέσω ἔσβεσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσῃην4. σπορέννυμι (σπορε) *to spread out*: also στρώννυμι (στόρνυμι).

σπορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσῃην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.

ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσῃην]

2. ῥώννυμι (ῥω) *to strengthen*.ῥώσω ἔρῥωσα ἔρῥωμαι *am strong* ἐρῥώσῃην (342)3. στρώννυμι (στρω) *to spread out* = σπορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσῃην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσῃην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. γαγ) *to break*.

ἄξω ἔαξα (312) ἔαγα (417) [ἔαγμαι] ἐάγην (ᾶ)

2. ἄρνυμι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 A.O. ἡρόμην, see αἶρω (432, 2).3. δείκνυμι (δεικ) *to show*.

δείξω ἔδειξα δέδειχα, δέδειγμαι ἐδείχῃην

4. εἴργνυμι (εἶργ) *to shut in*: (also εἶργω late.)

εἶρξω εἶρξα, P. ἔρξας εἶργμαι εἶρχῃην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῖνυμι (κι) *to move* intrans., 2 A.O. ἔκιον *went*, Par. κιών (Trag. κίεις rare). For ἐκίαδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. αἰνῖνυμι (αι) *to take away*, in comp. ἀποαἰνυμι and ἀπαἰνυμι.

7. Ion. and poet. δαινῖνυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῖτο (401 D l), 3 P. δαινῖατο: Fu. δαίσω, A.O. ἔδαισα.

442 D. 1. Hm. A.O. ἔαξα, rare ἦξα (Hes. Opt. 2 S. καυδάξαις, = κατταξαις = κατα-φαξαις, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδειγμαι, ἐδέχῃην. Hm. Pf. M. δειδέγμαι *greet* (for δεδειγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνύμενος, as also Pr. δεικανόμην and δειδίσκομαι (= δε-δαικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has εργ or εεργ instead of εἶργ. For ἔρχεται, (ἐ)έρχεται, see 318 D. For poet. εἶργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω ἔφραξα πέφραγμα ἐφράχτην [ἐφράγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old*. 2 Ao. Inf. γηρᾶναι (408, 2).
 γηράσσω, -ομαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) *to run*, used only in composition.
 δράσομαι ἔδραν (408, 3) δέδρακα
3. ἡβάσκω (ἡβα) *to come to puberty*: ἡβάω *to be at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω (θᾶν, θνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 θανοῦμαι ἔθανον τέθνηκα *am dead* (409, 4)
- a. Fu. Pf. τεθνήξω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. ὀρέγνυμι (ορεγ), = ὀρέγω cl. 1, *to reach*, Pf. M. 3 P. ὀρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Ao. ἐδάμασσα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδήμησομαι, Ao. P. ἐδαμάσθη (342) or ἐδμήθη, more freq. 2 Ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθη are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Ao. ἔδειμα.
2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).
3. κρήμναι (κρεμα), = κρέμμαι *to hang* (404, 8; cf. 439, 2). Active κρήμνημι very rare.
4. μάρναι (μαρα) *to fight*, Opt. 1 P. μαρνοίμεθα (401 D h).
5. πέρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περάω (cf. 375), Ao. ἐπέρᾶσα, Pf. M. Par. πεπερημένος.
6. πίλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).
7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).
8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

- 444 D. 2. Hd. διδρήσκω, δρησομαι, ἔδρην (24 D a).

5. ἰλάσκομαι (ἰλα) *to propitiate.*

ἰλάσομαι ἰλάσάμην ἰλάσῃην (342)

6. μιμνήσκω (μνα) *to remind, Mid. to remember, mention.*

μνήσω ἔμνησα μέμνημαι (319 b, 393 a) ἐμνήσῃην (342)

- a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μέμνημαι is present in meaning, = Lat. meminī. Fu. Pf. μεμνήσομαι *will bear in mind.*

7. πιπράσκω (πρα) *to sell; wanting in Fu. and Ao. Act.*

(ἀποδώσομαι) (ἀπεδόμην) πέπράκα, πέπράμαι ἐπράσῃην

8. φάσκω (φα) = φημί (404, 2) *to say.* The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.

9. χάσκω (χα) *to gape.* From st. χαν (329 a, Pr. χαίνω late), come χανοῦμαι ἔχᾰνον κέχῃην

10. ἀρέσκω (αρε) *to please.*

ἀρέσω ἤρεσα [ἀρήρεκα] (ἠρέσῃην n. A. pr.)

445. Stems in ο.

1. ἀνα-βιώσκομαι (βιο) *trans. to re-animate, intr. to revive.*

Ao. ἀνεβίων (408, 13) *intrans.*, ἀνεβιωσάμην *trans.* Cf. βιώω (423, 2).

2. βλώσκω (μολ, μλο, βλο 53 D) *to go, poet. Pr. Impf. only in comp.*

μολοῦμαι ἔμολον μέμβλωκα (340, 53 D)

3. βιβρώσκω (βρο) *to eat.*

[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἐβρώσῃην n. A.)

- a. The defective parts are supplied by forms of ἐσθίω cl. 9 (450, 3).

4. γινώσκω (γνο) *to know; also γίνωσκω less freq. in Att.*

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσῃην (342)

5. ῥώσκω (ρορ, ρρο, 340) *to leap, chiefly poet.; also ῥόρνυμαι cl. 5*

ροροῦμαι ἔρορον

6. τιτρώσκω (τρο) *to wound.*

τρώσω ἔτρωσα τέτρωμαι ἐτρώσῃην

5. Hm. also ἰλάομαι (ἰλάμαι), Imv. ἴληθι (Theoc. ἰλᾶθι), see 404 D, 10; Pf. ἴληκα.

6. Hm. Pf. M. 2 S. μέμνηται, μέμνη (Imv. μέμνεο Hd.), see 363 D; Sub. 1 P. μεμνώμεθα (Hd. μεμνεώμεθα), Opt. μεμνήμην, 3 S. μεμνέφτο, see 393 D.

7. Poet. πέρνημι (περα), see 443 D, 5.

11. Hm. βάσκω (βα) = βαίνω *to go* (435, 1), chiefly in Imv. βάσκει ἴθι *haste, go; once ἐπιβασκέμεν to cause to go upon.*

12. Poet. κικλήσκω (κλε) = καλέω cl. 1, *to call* (420, 5).

445 D. 3. Hm. βεβρώθω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Παρ. βεβρώτες (409 D, 16).

4. Hd. 1 Ao. ἀνέγνωσα. Poet. V. γνωτός (for γνωστός).

6. Hm. τρώω.

446. Stems in *ι* and *υ*.

1. πιπίσκω (πι) *to give to drink*, Ion. and poet. Cf. πίνω (435, 4).
 πίσω ἔπισα
 2. κυῖσκω (κυ) *to impregnate*, Ao. ἔκυσα.
 a. Mid. κυῖσκομαι *to become pregnant*; but κύω, κύνει cl. 7, *to be pregnant*
 3. μεθύσκω (μεθυ) *to intoxicate*.
 μεθύσω ἐμέθυσα [μεμέθυσμαι] ἐμέθυσθην
 a. Mid. μεθύσκομαι *to become intoxicated*; but μεθύω (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. ἀλίσκομαι (άλ, ἀλο, 331) *to be taken*, used as pass. to αἰρέω cl. 9.
 ἀλώσομαι ἐάλων or ἐάλωκα or v. ἀλωτός
 ἦλων (408, 12) ἦλωκα
 2. ἀν-αλίσκω (αν-αλ, αν-αλο) *to expend*: also ἀναλώω.
 ἀναλώσω ἀνάλωσα ἀνάλωκα, ἀνάλωμαι ἀναλώσῃν
 ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώσῃν
 a. Rare forms, ἡνάλωσα, ἡνάλωμαι (314).
 3. ἀμβλίσκω (αμβλ, αμβλο, 331) *to miscarry*: also ἐξ-αμβλύω.
 ἀμβλύσω ἡμβλωσα ἡμβλωκα, ἡμβλωμαι
 4. ἀμπλακίσκω (αμπλακ) *to miss, err*, poetic.
 ἀμπλακήσω ἡμπλακον ἡμπλάκηται
 5. ἐπ-αυρίσκομαι (επ-αυρ) *to enjoy*: also ἐπαυρίσκω, ἐπαυρέω cl. 7.
 ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην
 a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. ἐπαυρέσθαι.
 6. εὐρίσκω (εὐρ) *to find*.
 εὐρήσω (331) εὔρον εὔρηκα, εὔρημαι εὐρέσῃν
 a. For 2 Ao. Imv. εὐρέ, see 366. 1 Ao. M. εὐράμην late.
 7. στερίσκω (στερ) = στερέω cl. 7, *to deprive*.
 στερήσω ἐστέρησα ἐστέρηκα, ἤμαι ἐστερήσῃν
 a. Pass. στερίσκομαι and στεροῦμαι *to be deprived*; but στέρομαι cl. 1, *to be in a state of privation*.
 8. ἀλέξω (for αλεκ-σκω, st. αλεκ) *to ward off*; Act. rare in prose.
 ἀλεξήσομαι ἡλεξάμην
 a. A Fu. ἀλέξομαι is also found.
 9. ἀλύσκω (for αλυκ-σκω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.
 ἀλύξω ἦλυξα (connected with ἀλέομαι, st. αλυ, 426 D, 7)

446 D. 4. Hm. πιφάνσκω (φαν) *to show, declare*. Akin to this is Hd. διαφάσκω or -φάσκω *to shine, dawn*.

447 D. 7. Hm. Ao. Inf. στερέσαι. Eur. 2 Ao. P. Par. στερεῖς.

8. Hm. Fu. ἀλεξήσω, Ao. ἡλέξησα, 2 Ao. ἄλακκον (384 D, 339).

9. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

6. { μαρτυρέω (μαρτυρ) to bear witness, inflected reg., but
 { μαρτύρομαι cl. 4, to call witnesses, Ao. ἐμαρτύράμην.
7. { ξυρέω (ξυρ) to shave, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
 { ξύρομαι cl. 4, Ao. ἐξύράμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) to eat, Ion. and poet.
- πάσσομαι ἐπᾶσάμην πέπασμαι V. ᾤ-παστος
9. πεκτέω (πεκ, πεκτ, 327) to comb, shear. (Hm. πείκω for πέκω.)
 (πέξω n. A. ἔπεξα n. A.) ἐπέχῃην
10. ρίπτέω (ρίφ, ρίπτ) to throw, = ρίπτω (427, 14), only Pr. Impf.
11. ὠσέω (ωσ) to push; Impf. ἐώσουν (312).
- ῶσω, ὠσῆσω ἔωσα [ἔωκα] ἔωσμαι ἐώσῃην
- a. ὠδήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For *mu*-verbs of this class, see 403. There remain

12. Poet. δυνέω to sound heavily, Ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδουπος loud-thundering), 2 Pf. δέδουπα.
13. Poet. κελάδέω to roar, Fu. κελάδησω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω to prick, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (=κεντ-σαι), V. κεντός (=κεντ-τος).
15. Poet. κτυπέω to crash, clatter, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ῥιγέω to shudder, Fu. ῥιγήσω, Ao. ἐρρίγησα, 2 Pf. ἐρρίγα used as a present. Different is ῥιγώω to be cold (371 d).
17. Ion. and poet. στυγέω to dread, hate, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἔστυξα made dreadful, 2 Ao. ἔστύγον dreaded.
18. Pr. φιλέω to love, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).
19. Hm. (χραισμέω to help, ward off, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραίσμησα, 2 Ao. ἐχραισμον.

Add the following, which annex *a* in the present (331):

20. Pr. βρυχάομαι to roar, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρῡχα used as a present.
21. Poet. γοάω to bewail, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. δηριάομαι to quarrel (Fu. δηρίσομαι Theoc.), Ao. ἐδηρισάμην, Ao. P. ἐδηρίνδην (396 D). Pind. δηρίομαι, δηριάω.
23. Poet. λιχμάω, -ομαι, to lick, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.
24. Hm. μηκάομαι (μαῖκ, μηκ, 326) to bleat, 2 Ao. Par. μαῖκῶν, 2 Pf. Par. υερηκῶς, Fem. μεμᾶκνῖα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητιάω, -ομαι, to plan, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. υητίομαι.
26. Pr. μυκάομαι (μυκ) to low (used in Att. prose). Poet. Ao. ἐμυκησάμην. Hm. 2 Ao. ἐμῡκον, 2 Pf. μέμῡκα used as a present.

1. γίγνομαι (γεν) *to become*: also γίνομαι less freq. in Att.
γενήσομαι ἐγενόμην γέγονα (409, 3) *have become, have been*
γεγένημαι (ἐγενήσῃν 1.)
2. ἴσχω (σεχ) *to hold*, another form of ἔχω (424, 11).
3. μίμνω (μεν) *to remain*, poetic form of μένω (422, 13).
4. πίπτω (πετ, πτω, 339, 331) *to fall*: cf. πιτνέω cl. 5 (438, 4) poet.
πισσοῦμαι (377) ἔπεσον πέπτωκα
a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).
5. τίκτω (for τιτκω, st. τεκ) *to bring forth, beget*.
τέξομαι ἔτεκον τέτοκα (334 a)
τέξω less fr. ἔτεξα rare (τέτεγμαι n. A.) (ἐτέχῃην n. A.)
a. Mid. τίκτομαι rare and poetic.
6. τιτράω (τρα) *to bore*: also τετραίνω (329 a, 328 d).
τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
τετρανῶ ἐτέτρηνα (later -āna) [ἐτετράνῃην]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω *to take*, Mid. *to choose*; st. αἶρε, ἐλ (312).
αἰρήσω εἶλον (ἐλω etc.) ἤρηκα, ἤρημαι ἥρέσῃην
a. Fu. ἐλῶ n. A. Ao. εἰλάμην late.
2. ἔρχομαι *to go, come*; st. ερχ, ἐλῶ.
ἐλεύσομαι ἤλῶν (339) ἐλήλῳσα (321)
a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).
3. ἐσθίω *to eat*; st. εσθι, ἐδ, φάγ.
ἔδομαι (378) ἔφαγον ἐδήδοκα (331) (ἠδέσῃην n. A.)
ἐδήδεσμαι (331, 342) v. ἐδεστός, τέος
a. ἐσθίω comes from ἔσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (408 D, 35). From st. γεν comes also poet. γείνομαι cl. 4, *to be born*, Ao. ἐγεννάμην trans. *begot, bore* (οἱ γεινόμενοι *the parents*, also in prose).

2. Poet. also ἰσχάνω (329 b), ἰσχανῶ (331).

4. Hm. 2 Pf. Par. πεπτεῶτας, Soph. πεπτῶς, -ῶτος (409 D, 17).

7. Hm. ἰάω (αυ, αυε 331, αε 39) *to sleep*, Ao. ἄεσα (ᾱ, but by augm. ᾱ), once contr. ἄσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἡλῶδον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἡνδον, ἡλσον. Hm. 2 Pf. εἰλήλουθα, 1 P. εἰλήλουθμεν (409 D, 13).

3. Hm. Pr. Inf. ἔδμεναι (406 D, 3), 2 Pf. Par. ἐδηδῶς, Pf. M. ἐδήδομαι.

4. *ὁράω to see*, Impf. *έώρων* (312); st. *ὄρα, ιδ, οπ.*

ὕψομαι *είδον* (ἴδω etc. *έώρακα, έώραμαι* *ώφειν*, v. *ὀρατός*,
Imv. *ιδέ* 366) *ὄπωπα* (321), *ὄμμαι* *ὀπτός, τέος*

a. The Comic poets have Pf. *έδρακα*: *ὕπωπα* is chiefly Ion. and poet.: *έωράδην* is late. Ao. M. *ώψάμην* is rare; *είδομην* (for *είδον*) is generally poetic (in Att. prose only in comp.), Imv. *ιδού*, but as exclamation *ιδού lo!* Poetic is also Pr. Mid. *είδομαι to appear, appear like*, Ao. *είσάμην*.

5. *τρέχω to run*; st. *τρέχ, δρεμ* (334 a).

δραμούμαι *έδράμον* *δέδράμηκα* (331) v. *Ξρεκτέον* (66 c)

a. *Δρέξομαι, Ξδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμημα* occurs in composition.

6. *φέρω to bear*; st. *φερ, οι, ενεκ.*

οἶσω { *ήνεγκον* (384) *ένήνοχα* (321, 334 a) *ήνέχην*
οἶσομαι (as { *ήνεγκα* (381) *ένήνεγμα* *ένεχθήσομαι*
mid. and pass.) *ήνεγκάμην* v. *οἶστός, τέος* *οἰσθήσομαι*

7. *ώνέομαι to buy*, Impf. *έωνούμην*; st. *ωνε, πρια.*

ώνήσομαι *επριάμην* (408, 8) *έώνημαι* *έωνήσην*

a. *έωνησάμην* is late. The syllabic augment is rarely omitted in Att. *έώνημαι* may have, *έωνήθην* always has, a passive meaning (415).

8. *είπον I said*; st. *ειπ, ερ, ρε* (340).

έρῶ { *είπον* *είρηκα* (319 e) *έρρήξην*, v. *ρήτός*
{ *είπα* *είρημαι* (*έρρέξην* n. A.)
(Imv. *είπε* 366) *είρήσομαι* *ρήξήσομαι*

a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω to discourse*, as *ἀπαγορεύω to forbid*, Ao. *ἀπείπον*. The form *είπον* comes from *ε-επ-ον*, orig. *φε-φεπ-ον*, a reduplicated 2 Ao. like *πέπιδον* (384 D): cf. *ἔπος*, orig. *φεπος*, word. The stem of *έρῶ* was orig. *φερ* (cf. Lat. verbum); hence *είρηκα* for *φε-φερη-κα*, *έρρήθην* for *εφερηθην*, *ρήτός* for *φερτος*.

4. Hm. Fu. *επιόψομαι shall choose*, but *επόψομαι shall look on*. Aeol. Pr. *ύρημι* Theoc. For *ὕσομαι* (οπ), see 429 D, 4. 5. Dor. *τρέχω*.

6. Hm. Pr. Imv. *φέρτε* (406 D, 4), Ao. *ήνεικα* (rarely *ήνεικον*), M. *ήνεικάμην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰσέμεν(αι)*, V. *φερτός*. Hld. has Ao. *ήνεικα*, Pf. M. *ένήνεικμαι*, Ao. P. *ήνείχθην*.

8. Hm. Pr. *είρω* rare, Fu. *έρέω*, Ao. *είπον* and in Ind. (with augm.) *ξειπον* = *ε-φερεπον*). From st. *σεπ, επ* (63), comes *εν-έπω* or *έννέπω*, 2 Ao. *ένι-σπον* (339), Imv. *ένι-σπε* or *ένισπες* (2 P. *έσπετε* for *εν-σπετε*), Fu. *ένίψω* (= *ενι-σπ-σω*) or *ένι-σπήσω* (331). Hld. makes Ao. usu. *είπα*, Ao. P. *είρέθην* and *είρήθην* as well as *έρρήθην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. ϵ before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. $\epsilon\iota$ may arise by augment or reduplication from ϵ (312, 322).

c. η may arise by augment or reduplication from α or ϵ (309).

d. ω may arise by augment or reduplication from o (309).

e. $\epsilon\iota$ in a few words takes the place of $\lambda\epsilon$, $\mu\epsilon$, $\rho\epsilon$, as redupl. (319 c).

f. A consonant with ϵ may be the reduplication, when followed by the same consonant, or when a smooth mute with ϵ is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus $\kappa\alpha\tau\alpha\nu\acute{\omega}$ = $\kappa\alpha\tau\text{-}\alpha\nu\acute{\omega}$ not $\kappa\alpha\tau\alpha\text{-}\nu\omega$, $\acute{\alpha}\pi\omicron\lambda\epsilon\sigma\alpha\varsigma$ = $\acute{\alpha}\pi\text{-}\omicron\lambda\epsilon\sigma\alpha\varsigma$ not $\alpha\pi\omicron\text{-}\lambda\epsilon\sigma\alpha\varsigma$, $\acute{\epsilon}\pi\iota\delta\omicron\upsilon\sigma\alpha$ may be either $\acute{\epsilon}\pi\text{-}\iota\delta\omicron\upsilon\sigma\alpha$ (Pr. $\acute{\epsilon}\phi\text{-}\omicron\rho\acute{\alpha}\omega$) or $\acute{\epsilon}\pi\iota\text{-}\delta\omicron\upsilon\sigma\alpha$ (Pr. $\acute{\epsilon}\pi\iota\text{-}\delta\acute{\iota}\delta\omega\mu\iota$).

II. In the *middle* of verb-forms,

i. α or o may arise from ϵ in the stem and present (334). So $\omicron\iota$ may arise from $\epsilon\iota$, and ω rarely from η .

j. η may arise from a final α or ϵ of the stem, and ω from a final o (335). In the first aorist system of liquid verbs, η may arise from α and $\epsilon\iota$ from ϵ (337). In the second perfect system, η may arise from α (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut. 1 Aor. 2 Pf.	Perfect Middle.	1 Aor. P.	Present.
-ψω -ψα -φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-πω, -βω, -φω, -πτω
-ξω -ξα -χα	-γμαι, -ξαι, -κται, -χθον	-χθην	-κω, -γω, -χω, -σσω, -ζω
-σω -σα	-σμαι, -σαι, -σται, -σθον	-σθην	{ -τω, -δω, -θω, -σσω, -ζω -άω, -έω, -ίω, -όω, -ύω

$\acute{\alpha}\acute{\alpha}\text{-}\omega$ ($\acute{\alpha}\alpha\sigma\alpha$, $\acute{\alpha}\sigma\alpha$, $\acute{\alpha}\acute{\alpha}\sigma\theta\eta\nu$) 420 D, 10.

$\acute{\eta}\gamma\alpha\text{-}\mu\alpha\iota$ ($\acute{\eta}\gamma\acute{\alpha}\sigma\theta\eta\nu$, $\acute{\eta}\gamma\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$) 419, 1;

$\acute{\alpha}\gamma\acute{\alpha}\text{-}\omicron\mu\alpha\iota$, $\acute{\alpha}\gamma\alpha\acute{\iota}\omicron\mu\alpha\iota$, D.

$\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$ ($\alpha\gamma\epsilon\rho$, $\acute{\alpha}\gamma\acute{\eta}\gamma\epsilon\rho\kappa\alpha$) 432, 1;

$\acute{\eta}\gamma\epsilon\rho\acute{\epsilon}\delta\omicron\nu\tau\alpha\iota$, $\acute{\alpha}\gamma\rho\acute{\delta}\mu\epsilon\nu\omicron\varsigma$, D.

$\acute{\xi}\gamma\text{-}\nu\mu\iota$ ($\acute{\epsilon}\alpha\acute{\xi}\alpha$, $\acute{\epsilon}\alpha\gamma\alpha$) 442, 1.

$\alpha\gamma\rho$ ($\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$, $\acute{\alpha}\gamma\rho\acute{\delta}\mu\epsilon\nu\omicron\varsigma$) 432 D, 1.

$\acute{\xi}\gamma\text{-}\omega$ ($\acute{\eta}\gamma\alpha\gamma\omicron\nu$, $\acute{\eta}\chi\alpha$, $\acute{\alpha}\gamma\acute{\eta}\omicron\chi\alpha$) 424, 1;

$\acute{\alpha}\gamma\acute{\iota}\nu\omega$, $\nu\acute{\epsilon}\omega$, $\acute{\alpha}\acute{\xi}\epsilon\tau\epsilon$, D.

$\acute{\epsilon}\delta$ ($\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\acute{\epsilon}\alpha\delta\omicron\nu$, $\acute{\epsilon}\nu\delta\alpha\delta\omicron\nu$) 437, 1.

$\acute{\alpha}\delta\acute{\eta}\sigma\epsilon\iota\epsilon$, $\acute{\alpha}\delta\eta\kappa\acute{\omega}\varsigma$, 318 D.

$\alpha\epsilon$ ($\acute{\iota}\alpha\acute{\upsilon}\omega$, $\acute{\alpha}\epsilon\sigma\alpha$) 449 D, 7.

$\acute{\alpha}\epsilon\acute{\iota}\rho\omega$ ($\alpha\epsilon\rho$, $\acute{\eta}\epsilon\rho\acute{\epsilon}\delta\omicron\nu\tau\alpha\iota$, $\acute{\alpha}\omega\rho\tau\omicron$) 432 D, 2.

$\sigma\upsilon\nu\text{-}\acute{\eta}\epsilon\iota\rho\epsilon$, $\sigma\upsilon\nu\alpha\epsilon\acute{\iota}\rho\epsilon\tau\alpha\iota$, ib.

$\acute{\alpha}\acute{\epsilon}\acute{\xi}\text{-}\omega$, = $\alpha\acute{\upsilon}\acute{\xi}\omega$, $\alpha\acute{\upsilon}\acute{\xi}\acute{\alpha}\nu\omega$, 436, 3.

$\acute{\alpha}\eta\mu\iota$ ($\alpha\epsilon$) 404 D, a.

$\alpha\acute{\iota}\delta\text{-}\acute{\epsilon}\omicron\mu\alpha\iota$ ($\acute{\eta}\delta\acute{\epsilon}\sigma\theta\eta\nu$), $\alpha\acute{\iota}\delta\text{-}\omicron\mu\alpha\iota$, 448, 1.

$\alpha\acute{\iota}\nu\acute{\epsilon}\text{-}\omega$ ($\acute{\eta}\nu\epsilon\sigma\alpha$, $\acute{\eta}\nu\eta\mu\alpha\iota$) 420, 4;

$\alpha\acute{\iota}\nu\acute{\iota}\zeta\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\nu\eta\mu\iota$, D.

$\alpha\acute{\iota}\text{-}\nu\mu\alpha\iota$, $\acute{\alpha}\pi(\omicron)\alpha\acute{\iota}\nu\mu\alpha\iota$, 440 D, 6.

αἰρέ-ω (εἶλον, ἐλεῖν, ἔρδειν) 450, 1;
 ἀραιρῆκα D.
 αἶρω (ἦρα, ἦρδην) 432, 2; ἀ-όμην D.
 αἰσθ-άνομαι (ἦσθόμην, ἦσθημαι),
 αἰσθ-ομαι, 436, 1.
 αἶ-ω (αἶον, ἐπ-ήϊσα) 309.
 ακ-αχ from αχ, 442 D, 16. 321 D.
 ἀκέ-ομαι (ἡκεσάμην) 419, 8.
 ἀκού-ω (ἀκήκοα, ἡκούσθην) 423, 1;
 ἀκουάζομαι Hm.
 ἀκροά-ομαι (ἡκροῦσάμην) 335 a.
 ελ (εἶλω, ἐάλην) 432 D, 22.
 ἀλά-ομαι (ἀλάλημαι) 321 D. 367 D. 413.
 ἀλδ-άνω, -αίνω, -ήσκα, 436 D, 12.
 ἀλειφω (ἀλήλιφα) 425, 5.
 ἀλέξω (ἡλεξάμην, ἀλεξήσομαι) 447, 8;
 ἄλαλλον D.
 ἀλ-έομαι or ἀλεύομαι (αλν, ἡλε[v]άμην)
 426 D, 7; ἀλεείνω ib.
 ἀλέ-ω (ἤλεσα, ἀλήλεσαι) 419, 9.
 ἄλδ-ομαι (ἀλδήσομαι) 422 D, 19.
 ἄλ-ίσκομαι (ἐάλην, ἦλων) 447, 1.
 ἀλιτ-αίνω (-ήμενος, ἦλιτον) 436 D, 13.
 αλκ (ἀλέξω, ἄλαλλον) 447 D, 8.
 ἀλλάσσω (ἡλλάγην, ἡλλαχα) 294.
 ἄλ-λομαι 432, 3; ἄλτο 408 D, 33.
 ἀλυνκτάζω (ἀλαλύνκται) 321 D.
 ἀλύσκα (ἡλυξα) 447, 9;
 ἀλυσκ-άζω, -άνω, D.
 ἀλφ-άνω (ἡλφον) 436 D, 14.
 ἄμαρτ-άνω (ἡμαρτον, ἡμάρτηκα)
 436, 2; ἡμροτον D.
 ἀμβλ-ίσκω (ἡμβλωσα) 447, 3.
 ἀμιλλά-ομαι (ἡμιλλήθην) 413.
 ἀμπισχνέομαι (ἀμφέξω, ἡμπισχον) 438, 5.
 ἀμπλακ-ίσκω (-ήσω, ἡμπλακον) 447, 4.
 ἀμύν-ω (ἡμυνα), ἀμυνάδω, 411 D.
 ἀν-αλ-ίσκω, ἀν-αλό-ω, 447, 2.
 ἀνδάνω (ἐαδον, ἀδήσω) 437, 1;
 ἐήνδανον, ἄδον, εὐαδον, ἔαδα, D.
 ἀν-έχ-ομαι (ἡνειχόμην) 314.
 ἀνήνοθε 321 D.
 ἀν-οίγ-ω (ἀνέφξα, ἀνέφωγα, ἀνέφχα)
 424, 16; ἀν-οίγ-νυμι ib.
 ἀν-ορδύ-ω (ἡνώρδωσα, -ομαι) 314.
 ἀνύ-ω (ἡνύσα, ἡνυσμαι) 419, 17;
 ἀνύτω, ἀνύτω, ib.; ἔνω D.
 ἄνωγ-α (ἄνωχδι, ἡνωγον) 409 D, 11.
 ἀπ-αφ-ίσκω (ἡπαφ-ον, -ησα) 447 D, 14.
 ἀπό-χρη 404, 3; ἀποχρᾶ D.
 ἄπτω (ἄφ) 427, 1; ἐάφθην D.
 αρ (αἶρω) 432, 2.
 ἠρά-ομαι (ἠρήμεναι) 404 D, 9.

ἀρ-αρ-ίσκω (ἦρσα, ἦραρον, ἤρηρα,
 ἄρμενος) 447 D, 15.
 ἀρέ-σκα (ἦρεσα, ἦρεσθην) 444, 10.
 ἀρήμενος 318 D.
 ἀρκέ-ω (ἦρκεσα) 419, 10.
 ἀρμόττω (ἡρμοσα), ἀρμόζω, 430, 1.
 ἀρνέ-ομαι (ἡρνήθην) 413.
 ἄρ-νυμαι 442, 2.
 ἀρό-ω (ἦροσα, ἦρόθην) 419, 16.
 ἀρπάζω (ἄρπαδ, ἄρπαγ) 431, 1.
 ἄρύ-ω (ἦρύσα) 419, 18; ἄρύτω ib.
 ἄρχ-ω (ἦρχα, ἦργμαι) 424, 2.
 ἄσα 408 D, 18. 420 D, 10. 449 D, 7.
 ἄσμενος (ἄδ, ἀνδάνω) 408 D, 44.
 αὐξ-άνω, αὐξ-ω (ἡὔξηκα) 436, 3.
 αὐρ (ἐπ-αυρ-ίσκομαι, -έω) 447, 5.
 αὐρα (ἀπ-αυρά-ω, ἀπούρας) 408 D, 19.
 ἀφάσσω (ἡφασα) 430 D, 8.
 ἀφύσσω (αφνγ, αφνδ) 431 D, 9.
 ἄχθ-ομαι (ἡχθέσθην) 422, 1.
 ἄχ-νυμαι (ἡκαχόμην, ἀκάχημαι, ἀκήχε-
 μαι), ἀκαχίζω, ἀχέων, ἀχεύων,
 442 D, 16.
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PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-*s* *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφ-ο-*s* *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίο-*s* *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-*s* is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ίο-*s*, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τή-*s* *person composing, poet*, ποιη-σι-*s* *act or art of composing poetry*, ποίη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφ-ω *to write*) come γραφ-εὺ-*s* *writer*, γραφ-ι-*s* (γραφ-ιδ) *writing-instrument*, γράμ-μα (for γραφ-ματ) *written letter or document*, γραμ-μή *written stroke or line*. Similarly, noun-stem δικα, Nom. δικη *right*, δικά-ιο-*s* *righteous, just*, δικαιο-σύνη *justice*; noun-stem βασιλευ, Nom. βασιλεύ-*s* *king*, βασίλει-α *queen*, βασιλε-ιά *kingdom*, βασιλ-ικό-*s* *kingly*.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) *to watch*, φύλαξ (φυλακ) *watchman*. Such words change ε of the verb-stem to ο (cf. 25): φλέγ-ω *to burn*, φλόξ (φλογ) *flame*.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: ἀρχαῖος for αρχα-ιο-*s*, βασιλεία for βασιλε(υ)-ια, ἀλήθεια *truth* for αληθε(σ)-ια (64) from ἀληθής (αληθες) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιο-*s* from αἰδώς *shame, reverence*.

b. But a final vowel is often elided before a vowel in the suffix: οὐράν-ιο-*s* *heavenly* from οὐρανός-*s* *heaven*, ἑσπέρ-ιο-*s* *belonging to evening* from ἑσπέρα *evening*. Even a diphthong may be elided: βασιλ-ικό-*s* from βασιλεύ-*s*.

c. Again, vowels are interchanged, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρόπ-ο-*s* *turning, manner*, from τρέπ-ω *to turn*, λοιπ-ό-*s* *remaining* from λείπ-ω *to leave*, πομπ-ή *sending, escort*, from πέμπ-ω *to send*, αἰοιφ-ή *ointment* from ἀλείφ-ω *to anoint*. Also ἄρωγ-ό-*s* *helpful* from ἀρήγ-ω *to help*.

d. Further, vowels are sometimes lengthened: λήθ-η *forgetfulness* from λανθάνω (λᾶθ) *mid. to forget*.—Especially, vowel-stems lengthen their final vowel before a consonant: ποίη-μα, ποίη-σι-*s*, ποιη-τή-*s*, from ποιέ-ω;—or annex σ before μ or τ: κέλευσ-μα *command*, κελυσ-τή-*s* *commander*, from κελεύ-ω *to command*. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δό-μα *gift*, δό-σι-*s* *giving*, δο-τήρ *giver*, from δίδωμι *to give*, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, consonants, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξι-*s* *speaking* for λεγ-σι-*s*, δικασ-τή-*s* *judge* for δικαδ-τή-*s* from δικάζω *to judge*, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive accent*): λύτρον *ransom*, πλῆκτρον *instrument for striking the lyre*, ἄροτρον *plough*, παιδάριον *little boy or girl*, γράμμα *writing*, πνεῦμα *breath*, ποίημα *poem*. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-*s*, masculine: λόγ-ο-*s* *speech* from λέγ-ω *to speak*.

ᾱ, Nom. ᾱ or η, feminine: μάχ-η *fight* from μάχ-ομαι *to fight*.

For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the *action* of the verb; but actually they have a wide range of meaning: στέλ-λω *to equip, send*, στόλ-ο-*s* *a sending, expedition*; hence *that which is sent, an army or navy*,

στολ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard*, φυλακ-ή *act of guarding*; but also *place of guarding, watch-station*; *time of guarding, watch of the night*; *party guarding, garrison*.

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπ-ω *to leave*.

c. *Accent*. Adjectives in *os* thus formed are oxytone: λοιπ-ός. So too substantives in *os*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *ā* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The AGENT is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *eu*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφ-εύ-*s* *writer*

γον-εύ-*s* *parent*

κουρ-εύ-*s* *barber*

from γράφ-ω *to write*

γίγνομαι (γεν) *to be born*

κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππ-εύ-*s* *horseman, rider*

πορθμ-εύ-*s* *ferryman*

from ἵππο-*s* *horse*

πορθμός-*s* *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειᾶ* (proparox.): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ	} masc. ;	{	τειρα, Nom. τειρᾶ	} fem.
τορ, τωρ			τρια, τριᾶ	
τῳρ			τριδ, τρι-ς	
τα, τη-ς			τιδ, τι-ς	

Verbals.

σω-τήρ *savior* }

σώ-τειρᾶ fem. }

ῥή-τωρ (-τορ) *orator*

κρι-τής (-τα) *judge*

ποιη-τής (-τα) *poet* }

ποιή-τριᾶ fem. }

αὐλη-τής (-τα) *flute-player* }

αὐλη-τριᾶ (-τριδ) fem. }

from st. σω, Pr. σώζω (431, 5)

st. ῥε, Fu. ῥῶ (450, 8)

st. κρι, Pr. κρίνω

ποιέ-ω *to compose*

αὐλέ-ω *to play the flute*

Denominatives.

πολί-τη-ς (-τα) *citizen*

οἰκέ-τη-ς (-τα) *house-servant* }

οἰκέ-τι-ς (-τιδ) fem. }

from πόλι-*s* *city*

οἶκο-*s* *house*

a. *Accent*. Verbals in *τηρ* and *τρῖς* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρᾶ*, *τριᾶ*, and all denominatives, have recessive accent.

460. C. The ACTION is expressed by the following suffixes:

a. τι, Nom. τι-ς	} feminine.
σι, σι-ς	
σιᾶ, σιᾶ	

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *tī-o*.

πί-στ-*s* *faith*

from πέ-θω (πιθ), 2 Pf. *trust*

μίμη-σι-ς *imitation*
 σκέψι-ς *consideration*
 πράξι-ς *action*
 γένε-σι-ς *origin*
 δοκιμα-σία *examination*

from μιμέ-ομαι *to imitate*
 σκέπ-τομαι *to view, consider*
 πράσσω (πρᾶγ) *to act*
 γίγνομαι (γεν, γενε) *to become*
 δοκιμάζω (δοκιμαδ) *to examine*

b. μο, Nom. μό-ς, masc. and oxytone, belongs only to verbals.

ὄδυρ-μό-ς *wailing*
 λογισ-μό-ς *calculation*
 σπα-σ-μό-ς *spasm*
 ῥυ-θ-μό-ς (movement) *rhythm*

from ὀδύρ-ομαι *to wail*
 λογίζομαι (λογιδ) *to calculate*
 σπά-ω *to draw*
 ῥέω (ῥυ) *to flow*

c. From verbs in εὔω are formed substantives in εἶα (for ευ-ια) which express the action; they are all fem. and parox.: παιδεία *education*, from παιδεύω *to educate*; βασιλεία *kingship, kingdom*, from βασιλεύω *to be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πρᾶγ-μα (-ματ) *thing done, affair*
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥῆ-μα (ῥηματ) *word*
 (cf. τὸ εἰρημένον, Lat. dictum)
 τμη-μα (τμηματ) *section*
 (cf. τὸ τετμημένον *piece cut off*)

from πράσσω (πρᾶγ) *to do*
 from st. ῥε, Fu. ἔρῳ
 from τέμνω (τεμ, τμε) *to cut*

b. ες, Nom. ος, neuter.

λάχ-ος (λαχες) *lot*
 ἔθ-ος (εθες) *custom*
 τέκ-ος (τεκες) *child*

from λαγχάνω (λαχ) *to get by lot*
 st. εθ, εἶωθα *am accustomed*
 τίκτω (τεκ) *to bring forth*

In denominatives, the same suffix expresses QUALITY:

βάθ-ος (βαθες) *depth*
 βάρ-ος (βαρες) *weight*
 μήκ-ος (μηκες) *length*

from βαθύ-ς *deep*
 βαρύ-ς *heavy*
 μακρό-ς *long*

462. E. The INSTRUMENT OR MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν *plough* (aratrum)
 λύ-τρο-ν *ransom*
 δίδακ-τρο-ν *teacher's hire*

from ἄρό-ω *to plough*
 λύ-ω *to loose*
 διδάσκω (διδαχ) *to teach*

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα *flesh scraper* from ξύ-ω *to scrape*, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι *to dance*, παλαί-σ-τρα *wrestling-ground* from παλαί-ω *to wrestle*.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἄκροᾱ-τήριο-ν Lat. *audi-torium*
 δικασ-τήριο-ν *court of justice*

from ἀκροά-ομαι *to hear*
 δικάζω (δικαδ) *to judge*

b. ειο, Nom. εἶο-ν, neut.; properisp., contrary to 456; in denom.

λογ-εἶο-ν *speaking-place*
 κουρ-εἶο-ν *barber's shop*
 Μουσ-εἶο-ν *seat of the Muses*

from λόγο-ς *speech*
 κουρεύ-ς *barber*
 Μοῦσα *Muse*

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* *vineyard* from *ἀμπελο-ς* *vine*, *ἀνδρ-ών* *men's apartment* from *ἀνήρ* G. *ἀνδρ-ός* *man*, *οἶν-ών* *wine-cellar* from *οἶνο-ς* *wine*.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt*, *tūt*, Nom. *tas*, *tus*).

παχύ-της (-*τητ*) *thickness*

from *παχύ-ς* *thick*

νεό-της (-*τητ*) *youth*

νέο-ς *young*

ἰσό-της (-*τητ*) *equality*

ἴσο-ς *equal*

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη *justice*

from *δίκαιο-ς* *just*

σωφρο-σύνη *discreetness*

σώφρων (*σωφρον*) *discreet*

c. *ια*, Nom. *ια*, feminine.

σοφ-ιά *wisdom*

from *σοφó-ς* *wise*

εὐδαιμον-ιά *happiness*

εὐδαίμων (*ευδαιμον*) *happy*

ἀλήθε-ιά *truth*

ἀληθής (*αληθες*) *true*

εὖνο-ιά *good-will*

εὖνοος (*ευνοο*) *well-disposed*

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν *little child*

from *παῖς* (*παιδ*) *child*

κηπ-ιο-ν *little garden*

κήπο-ς *garden*

ἄκοντ-ιο-ν *javelin*

ἄκων (*ακοντ*) *lance*

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

ιδιο: *οικ-ίδιο-ν* *little house*

from *οἶκο-ς* *house*

αριο: *παιδ-άριο-ν* *little child*

παῖς (*παιδ*) *child*

υδριο: *μελ-ύδριο-ν* *little song*

μέλος (*μελες*, *μελε*) *song*

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἴσκο-ς*, *ἴσκη*, parox.

νεαν-ἴσκο-ς Lat. *adolescentulus*

from *νεανία-ς* *young man*

παιδ-ἴσκη *young girl*

ἡ παῖς (*παιδ*) *girl*

στεφαν-ἴσκο-ς *little wreath*

στέφανο-ς *wreath*

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δη-ς*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. *Βορέᾱ-δη-ς*,

Fem. *Βορεᾱ-ς*,

from *Βορέᾱ-ς*

Αἰνεῖᾱ-δη-ς

Αἰνεῖᾱ-ς

Stems of the second declension in *ιο* change this to *ια*:

Masc. *Θεστιά-δη-ς*,

Fem. *Θεστῖ-ς*,

from *Θέστιο-ς*

Μενοϊτιά-δη-ς

Μενοϊτίο-ς

All other stems take *ι* as a *connecting vowel*, before which *ο* of the 2d decl is dropped. Those in *ευ* lose *υ* by 39.

Masc. Κεκροπ- <i>ι</i> -δης-,	Fem. Κεκροπ- <i>ι</i> -ς,	from Κέκροψ
Πηλε- <i>ι</i> -δης-ς		Πηλέυ-ς
(Hm. has also a form Πηλη- <i>ιδ</i> -δης-, cf. 189 D.)		
Λητο- <i>ι</i> -δης-		from Λητώ (Λητο)

and from stems of the 2d declension:

Masc. Τανταλ- <i>ι</i> -δης-,	Fem. Τανταλ- <i>ι</i> -ς,	from Τάνταλο-ς
Κρον- <i>ι</i> -δης-		Κρόνο-ς

a. A rarer suffix for patronymics is *ιον*, Nom. *ίων*: Κρον-*ίων* (Κρον-*ιον*) son of Κρόνο-ς. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *ευ*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ- <i>εύ-ς</i> a Megarian	from Μέγαρα (2d. decl. plur.)
Ἐρετρι- <i>εύ-ς</i> an Eretrian	Ἐρετρία (1st decl.)

b. *τα*, Nom. *τη-ς*, paroxytone: cf. 459.

Τεγέα-*τη-ς* from Τεγέα, Αἰγινή-*τη-ς* from Αἴγινα, Ἠπειρώ-*τη-ς* from Ἠπειρο-ς, Σικελιώ-*τη-ς* from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *ς*: Μεγαρίς (Μεγαριδ) a Megarian woman, Τεγεάτις (-ιδ), Σικελιώτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν- <i>ιο-ς</i> heavenly	from οὐρανός-ς heaven
πλούσ- <i>ιο-ς</i> wealthy (for πλουτ- <i>ιο-ς</i>)	πλούτο-ς wealth
οἰκεῖο-ς domestic (for οἰκε- <i>ιο-ς</i>)	οἶκο-ς house
ἀγοραῖο-ς forensis (for ἀγορα- <i>ιο-ς</i>)	ἀγορά forum
θέρειο-ς of the summer (for θερεσ- <i>ιο-ς</i>)	θέρως (θέρως) summer
αἰδοῖο-ς venerable (for αἰδοσ- <i>ιο-ς</i>)	αἰδώς (αἰδώς) shame
βασιλειο-ς kingly (for βασιλευ- <i>ιο-ς</i>)	βασιλεύ-ς king

a. This suffix is also used in connection with adjective-stems: ἐλευθέρι-*ιο-ς* liberalis, from ἐλεύθερο-ς liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-*ιο-ς* (for Μιλητ-*ιο-ς*) Milesian from Μίλητο-ς, Ἀθηναῖο-ς Athenian from Ἀθήναι Athens.

c. Adjectives in *αιο-ς*, *οιο-ς* are generally properispomena (*αἶος*, *οἶος*).

469. 2. *κο*, Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *ι*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-*ι-κό-ς* capable of governing, γραφ-*ι-κό-ς* fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the *action* (460 a): αἰσθη-*τι-κό-ς* capable of feeling, πρακ-*τι-κό-ς* suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-*ι-κό-ς* kingly, φυσ-*ι-κό-ς* natural.

470. 3. *ινο*, Nom. *ινο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οὔ-s* (145 c).

These denote the MATERIAL: *λίθ-ινο-s* of stone from *λίθo-s*, *ξύλ-ινο-s* wooden from *ξύλο-ν*, (*χρύσ-εο-s*) *χρυσ-οὔ-s* golden from *χρυσός-s*.—But *ινο*, Nom. *ινός-s*, oxytone, forms adjectives denoting TIME: *χθες-ινός-s* belonging to yesterday hesternus, *νυκτερ-ινός-s* nocturnus, *ἐαρ-ινός-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*,

denotes FULNESS OR ABUNDANCE: *χαρί-ει-s* graceful from *χάρι-s*, *ύλή-ει-s* woody from *ύλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

νός-s, oxytone, mostly passive: *δει-νός-s* fearful (to be feared), *σεμ-νός-s* (*σέβ-ομαι*) to be revered.

λός-s, mostly oxytone and active: *δει-λός-s* fearful (timid), *ἀπατη-λός-s* deceptive.

ρός-s, mostly oxytone and active: *λαμπ-ρός-s* shining, *φοβε-ρός-s* frightful (alarm-ing), also pass. *afraid*.

υος-s, active: *μάχ-ι-μο-s* warlike; or passive: *αἰοῖδ-ι-μο-s* to be sung of. And akin to this,

σιμο-s (*σι=τι*, 460 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμά-ω</i> to honor <i>αἰτιά-ομαι</i> to accuse <i>γού-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γός</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἱστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>ευ-α</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύ-ω</i> to speak truth	<i>βασιλεύ-s</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope "Ελλην Greek Φίλιππος
f. <i>αζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use force	<i>δίκη</i> justice <i>ἔργον</i> work <i>βία</i> force
g. <i>αιν-ω</i>	<i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten <i>χαλεπαίν-ω</i> to be angry	<i>σῆμα</i> sign <i>λευκός</i> white <i>χαλεπός</i> hard, angry
h. <i>υν-ω</i>	<i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>ἡδύς</i> sweet <i>λαμπρός</i> bright <i>αἰσχος</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλος *slave*, δουλό-ω *to enslave*, δουλεύ-ω *to be a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω *to wage war*, πολεμέ-ω *to make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σειω: γελασείω *to desire to laugh*, δρασείω *to have a mind to do*; also in αω, ιαω: φονάω *to be eager for murder*, κλαυσιάω *to be disposed to weep*.—Some verbs in αω, ιαω express an AFFECTION OF THE BODY: ὠχριάω *to be affected with pallor*, ὀφθαλμιάω *to have sore eyes*.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαίμδ-ω *to reach after, long for*, from μαίομαι (μα) *id.*, πορφύρ-ω *to be agitated (of the sea)* from φύρ-ω *to mix up together*, ποιπνύ-ω *to puff with exertion* from πνέω (πνυ) *to breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνῃσι), also παμφανδών, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἔγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ἰχθυ-ο-φάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in σ are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφες) *slaying with the sword*, τειχ-ο-μαχία (st. τειχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ā or η): ἀρετᾶ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honour-loving*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an *abstract* word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὖ-πραξία (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής, βλάπτω, st. βλαβ) *unharmful*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *ες* (Nom. *ος*): *δεκα-ετής* (*έτος*) of *ten years*, *κακο-ήθης* (*ήθος*) *ill-disposed*.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε*, *ι*, or *ο*) used before a consonant: *πείθ-αρχος* *obedient to command*, *δακ-έ-δυμος* (*δάκ-νω* to *bite*) *heart-corroding*, *ἀρχ-ι-τέκτων* *master-builder*, *μισ-ό-γυνος* *woman-hater*.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λῦ-σί-πονος* *releasing from toil*, *ἐρυ-σ-άμμα-ες*, -*ας* (nom. acc. plur., Hm.) *chariot-drawing*, *πλήξ-ι-ππος* (*πλήσσω*, st. *πληγ*) *horse-driving*, *στρεψί-δικος* (*στρέφ-ω*) *perverter of justice*.

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *TMESIS* (*τμήσις* *cutting* from *τέμνω* to *cut*).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from *compound nouns*:

Thus from *λίθος* and *βάλλω* comes the compound noun *λίθο-βόλος* *stone-throwing*, and from this the compound verb *λιθοβολέω* to *throw stones*; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* *fighting in ships*, and from this *ναυμαχέω* to *fight in ships*; from *εὖ* and st. *εργ* comes *εὐεργέτης* *benefactor*, and from this *εὐεργετέω* to *benefit*.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός*-s from *συλλογίζομαι* to *infer*, *ἀποδο-τέο*-s from *ἀποδίδωμι* to *give back*.

a. Objective compounds (480) of the second decl., when the last part is an *intransitive* verbal, follow the above rule: *λιθό-βολος* *thrown at with stones*, *μητρό-κτονος* *slain by a mother*. But when the last part is *transitive*, and made by adding *ο* (Nom. *ος*) to a *verb-stem*, they accent the *penult* if it is short;—if long, the *ultima*: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*; *στρατηγός* *army-leader, general*, *λογο-ποιός* *story-maker*, *ψυχο-πομπός* *conductor of souls*.

But compounds of *έχω* and *ἄρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) *charioteer*, *δαδοῦχος* (contr. from *δαδό-οχος*) *torch-holder*, *ἵππαρχος* *commander of horse*.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* *ship-builder*, from *ναῦ*

and *πήγνυμι*; not to *indirect* compounds (derived from nouns already compounded), as *ναυπηγία* *ship-building*, *ναυπηγικός* *belonging to ship-building*, derived from the compound *ναυπηγός*.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other :

λογο-γράφος *speech-writer* = *λόγους γράφων*
ἀξιό-λογο-s *worthy of mention* = *ἄξιος λόγου*
δεισι-δαίμων *fearing the divinities* = *δεδιώσ τοὺς δαίμονας*
χειρο-ποίητος *made with hands* = *χερσὶ ποιητός*
θεο-βλαβής *harmed by the god* = *ὑπὸ τοῦ θεοῦ βεβλαμμένος*
οἰκο-γενής *born in the house* = *ἐν οἴκῳ γενόμενος*

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of *ἔχω* *to have*, or some verb of similar meaning, must be added :

μακρό-χειρ *long-handed* = *μακρὰς χεῖρας ἔχων*
ἄργυρο-τοξο-s *with silver bow* = *ἀργυροῦν τόξον ἔχων*
ὁμό-τροπο-s *of like character* = *ὅμοιον τρόπον ἔχων*
γλαυκ-ῶπις *bright-eyed* = *γλαυκοὺς ὀφθαλμοὺς ἔχων*
πικρό-γαμο-s *having a (bitter) unhappy marriage*
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ώδης* (*-ο-ειδής*) : *γυναικώδης* = *γυναικο-ειδής* *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb :

ἀκρό-πολι-s (summit-city) *citadel* = *ἄκρα πόλις*
μεσ-ημβρία *mid-day* = *μέση ἡμέρα*
ψευδο-κῆρυξ *false herald* = *ψευδὴς κῆρυξ*
ὁμό-δουλο-s *fellow-servant* = *ὁμοῦ δουλεύων*
μεγαλο-πρεπής (grand-appearing) *magnificent*
ὀψι-γονο-s *late-born* = *ὀψὲ γενόμενος*

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations :

a. OBJECTIVE :

ἐγχώριος *native* = *ἐν τῇ χώρᾳ (ᾧν)*
ἐφιππίος *belonging to a horse* = *ἐφ' ἵππῳ (ᾧν)*

b. POSSESSIVE :

ἐνθεος *having a god in him, inspired*, = *ἐν (ἐαυτῷ) θεὸν ἔχων*
ἀμφικίων *having pillars round it* = *κυρίαν ἀμφ' (αὐτὸν) ἔχων*

c. DETERMINATIVE :

ἀμφιδέατρον *amphitheatre* = a surrounding or circular theatre
ἀπελεύθερος *freed-man*, = free from (the gift of) another, = *ὁ ἀπὸ τινος*

ἐλεύθερος.

483. ALPHA PRIVATIVE. The prefix ἀν- (cf. ἀνευ *without*, Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφος *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερος *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἀ-παῖς *childless* = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὐσα.

b: Words, which began originally with *digamma*, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εικής, αἰκής, *unseemly* (στ. ικ, ξουκα).

484. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad*, *unfortunate*, or *difficult*: δὺςβουλος *ill-advised* (possessive) = κακὰς βουλὰς ἔχων, δυσάρεστος (determinative) *ill-pleased*, δυσάλωτος *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Ἡμ. Δύσπαρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (σύνταξις *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν *our soul is full of numberless contradictions*, ψυχὴ and γέμει are the grammatical subject and predicate, ἡ ψυχὴ ἡμῶν and μυρίων ἐναντιωμάτων γέμει the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it.
 ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*

b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθὸς ἐστὶ (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good*.

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward*, ὅρκιός σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνη προσέβαλε *he first (before any one else) attacked Methymna*; πρῶτη Μηθύμνη προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνη προσέβαλε *first (before doing any thing else) he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general*.

b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουνσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general*.

REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a sentence (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by ὡς *as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χράνται *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb εἰμί *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even εἰμί *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, καζιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ *the coin is of silver*. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἥσσα οὐκ ἄλλο τι φέρει ἢ ἀντικρυς δουλείαν *defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες the Greeks were in this condition*.

For the use of a sentence (*relative sentence*) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν *all approved*, οἱ ἐν τῇ πόλει ἐχαλέπαινον *those in the city were angry*.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν *we assent*.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν *it was thought best to depart*.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο *it is said that these things took place*.

e. any word or phrase viewed merely as a thing: τὸ γινώσκει σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing*.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα *there died of them about seventy*, διέφθειραν ἐς ὀκτακοσίους *they destroyed to the number of eight hundred*. So also the phrases, ἐπὶ πολὺ *a wide extent*, ἐπὶ μέγα *a great part*, καθ' ἑκάστους or καθ' (ἓνα) ἑκάστον *each by himself*, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπεῖχον *the ships covered a wide extent of the sea*.

g. All these forms are said to be used *substantively*, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The *subject* of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὁψέ ἦν *it was late*, ἡμέρα ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης *(it needs a battle) there is need of a battle*, δηλοῖ *(there is something that makes clear) it is clear*, παρίκει *(there is something that allows) it is allowed*. —The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: παρεσκευαστά μοι *(things have been prepared) preparation has been made by me*. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι *to be* (expressed or understood): οὐκ ἀδικητέον ἐστὶ *(not any thing is to be unjustly done) injustice must not be done*, τῷ νόμῳ πειστέον (or πειστέα) *obedience must be rendered to the law*.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εἰδαιμονεῖν *it is possible to be happy*, δῆλον ἦν ὅτι ἐγγὺς πονὶς ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near*.

495. The *object* of a *verb* may be similarly indeterminate :

poet. ὅταν ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων *whenever the divinity may give abundantly, what need of friends?* Transitive verbs may thus appear as intransitive : ὁ λόγος κατέχει *the story (holds) prevails.*

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more :

ἀγαθὰ (good things) *goods*, τὸ λεγόμενον (the thing said) *the common saying*, τὰ χρήσιμα (the useful things) *that which is useful*, τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τυραννικόν *the (condition or character) of tyrant*, τὸ καλόν *the (quality) beautiful*, ἐπὶ πολὺ (over much space or time) *to a great extent or for a long time*, ἐν μέσῳ (in the midst) *in public*, ἀφ' οὗ (from what time) *since*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the (naval force) navy*, τὸ βαρβαρικόν *the (barbarian world) barbarians*, τὸ κοινόν *the common-wealth*, τὰ Διονύσια *the (festival) of Dionysus* ; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject : other attributives, in this use, are generally preceded by the neuter article

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. εὐ σὺ πάντα εἶπες, καὶ ἐπνέσαμεν ἡμεῖς *thou saidst all things well, and we approved.*—b. τὰ πράγματα ταῦτα δεινὰ ἔστι *these circumstances are fearful.*—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender :

ἀνὴρ φιλότιμος ἐδέλει αἰσχρῶν κερδῶν ἀπέχεσθαι *a man fond of honor is disposed to abstain from dishonorable gains.*—This rule applies both to the *attributive* and the *predicate-adjective*. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject :

εἰς Πέλτας πόλιν οἰκουμένην *to Peltae, an inhabited city.*—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive.
 ἐπισδοφύλακες λοχαγοί rear-guard captains.

In this way, words denoting station or condition are connected with ἀνὴρ man or ἄνθρωπος person (the former often implying respect, the latter contempt): ἄνδρες δικασταί judges (juror-men, cf. Eng. gentlemen of the jury), μέτοικος ἄνθρωπος a foreign-resident. Names of nations in attributive apposition assume the character of adjectives: Ἕλληνες πελτασταί Grecian targeteers.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): ὁ Εὐφράτης ποταμός the river Euphrates, ὁ Μεταγεινίων μήν the month Metageitnion.

b. PARTITIVE APPPOSITION: the appositive is related to its subject as the part to the whole: ὁ στρατός, ἵππεῖς καὶ πεζοί the army, cavalry and infantry, λυπαὶ αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ κακαὶ πᾶν are, some good, others evil, αἱ τέχναι τὸ αὐτῆς ἐκάστων ἔργον ἐργάζεσθαι the arts work each one its own work, οὗτοι ἄλλος ἄλλα λέγει these say, one one thing, another another.

To words denoting person, in the accusative or dative, the poets often add an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action: Δι' ὀπίτην οὐτάσεν ὤμον he wounded Deiotrites (in) the shoulder, καὶ δ' ἄχος οἱ χυτοῖς ὀφθαλμοῖσιν excessive grief overspread (him the eyes) his eyes, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth? ἄδός τέ μιν ἵκετο θυμόν and satiety came to his spirit, σοὶ γάρ τε μάλιστα γέ λαός Ἀχαιῶν πείσονται μύθοισι for thy words most of all will the people of the Achaeans obey.

c. DESCRIPTIVE APPPOSITION: the subject gives the name of something, which is then described by the appositive: ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks, θάρρος καὶ φόβος, ἀφρονεῖ ξυμβούλω boldness and fear, inconsiderate counsellors, Ἀλέξανδρος ὁ Φιλίππου (sc. νιός) Alexander the son of Philip.

d. DEFINITIVE APPPOSITION: the subject vaguely indicates something, which is then definitely expressed by the appositive: ὁ θάνατος τυγχάνει ὦν δυοῖν πραγμάτων διάλυσιν, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body, τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel, δοκῶ τὸ ῥᾶστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others.—In Hm., the demonstrative ὁ δέ, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: οἱ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες but they in opposition raised their spears, the Trojans, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over him, the brazen spear. With ὁ μὲν, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the nominative or the accusative:

poet. κέινται πεισόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city, poet. εὐδαιμονοίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words.—The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb: εὐδαιμονοίης (εὐδαιμονίαν) μισθόν, etc.

502. a. When the word is neuter, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a dependent sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are *σημείον* sign, *τεκμήριον* evidence, *κεφάλαιον* chief point; also attributives with the neuter article, *τὸ μέγιστον* the greatest thing, *τὸ ἐναντίον* the contrary, *τὸ τῆς παροιμίας* the expression of the proverb; and neuter pronouns, as *αὐτὸ τοῦτο* this very thing, *ταὐτὸ τοῦτο* this same thing, *δυσὶν ἑστέρον* one of two things, *ἀμφότερον* or *ἀμφότερα* both, etc.

c. The sentence is sometimes introduced by *γάρ* for, especially after *σημείον* and *τεκμήριον*, which may then be regarded as sentences themselves: *οὐδὲν ἐπίστευον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμῶς* they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι here was a spring, by which Marsyas is said to have caught the Satyr, *παράδεισος θηρίων πλήρης, ἃ Κύρος ἐθήρευε* a park full of wild beasts, which Cyrus used to hunt.

—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the person of the antecedent: *ἡμεῖς οἱ τοῦτο λέγομεν* we who say this.

For exceptions, see 511–23. For attraction, incorporation, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: *λέγω* I speak, *ἀκούσατε* hear ye. But the pronoun is not omitted, if there is an emphasis upon it: *ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε* whatever I may say, do you hear. Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard. The subject may be only implied in the context; as the subject of *παρέλθοιεν* in the example just given: *ναυτικὰ ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντείχοντο* (sc. of Ἕλληνες) Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.

c. when it is a general idea of person (*ἄνθρωπος*).

Thus in plurals such as *φασί, λέγουσι*, they (men, people) say. Less often in the singular: *ἐσάλπιγξε* the trumpet sounded, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810): *ὃν οἱ θεοὶ φιλοῦσιν ἀποδνήσκει νέος* (one) *whom the gods love dies young*.

Here belong, at least in their original use, such verbs as *ῥεῖ* it rains, *νίφει* it snows, *ἀστράπτει* it lightens, *σείει* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *θεός* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχάρε but when (things did not advance for him) *he had no success*. Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονεῖν γίγνεται ὧν θέλεις κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπιπλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτοῦς, referring to *πάντων*) *filling the mind of all he sent (them) away*.

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνθρώπους) *κινδυνεύειν ὑπὲρ εὐδοχίας τε καὶ πατρίδος emulation incites (men) to incur danger for fame and country*, poet. *ζηλῶ ἀνδρῶν ὃς ἀκίνδυνον βίον ἐξεπέρασε* *I envy among men (one) who has passed a life without danger*.

d. when it is indeterminate: *διαφέρει πάμπαν μαθὼν μὴ μαθόντος* one who has learned (things learnable, i. e. truth, knowledge) *differs entirely from one who has not learned*, οἱ θεοὶ ὧν δεόμεθα *κατεσκευάκασιν* the gods have provided (the things) which we require.

506. The subject of an *appositive* or *predicate-noun* may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (I) *Themistocles am come to thee*; — of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδνήσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀνδρείους ποιεῖ* (sc. ἀνθρώπους) *the places that furnish a poor support make (men) manly*.

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστιν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* what, now, is this, with which the sophist is both acquainted himself, and makes his pupil acquainted)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἰσί* are very often omitted: *ἀγαθὸς ὁ ἀνὴρ* the man (is) good, *θεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? what of it? *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥρα καθεύδειν* (it is) not time to be sleeping, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων οἴοιτε* the unjust (are) able to accomplish nothing with one another, *ἰππέας ἔπεμψεν ἐρουντας ὅτι ἐν ὁδῷ ἦδον πάντες* he sent horsemen to say that (they are) now all on the way: — especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law. — The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμι) *I for my part (am) fond of hearing*, ἔως (sc. ἔστέ) ἔτ' ἐν ἀσφαλεί, φυλάσασθε *while (you are) yet in safety, beware*, νύξ (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὕστεραῖς *night intervened, and we were present on the next day.*

b. some common verbs of *being, doing, saying, going, coming, bringing.*

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ or ἄλλο τι (sc. ἔστι, *is*) *any thing else (true, than what follows?, see 829 a).—ἴνα τί (sc. γένηται) to what end? lit. that what (thing may come to pass?, see 826 b).—ἄγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν he rendered them wilder, and that (he did, viz. rendered them wilder) toward himself; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν you seem to me not to observe, and that (you do) though you are wise.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)? οὐδὲν ἄλλ' ἢ συμβουλευόουσιν ἡμῖν (they do) nothing else than advise us, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ πειρᾶσθαι σώζειν what should the moderate citizen (do)? endeavor to preserve his own, εὐ γε, νῆ τὴν Ἥραν, ὅτι ὀρδοῖς τὸν πατέρα (thou dost) well, by Hera, that thou art upholding thy father.—καίτοι καὶ τοῦτο (sc. λέγω or λέξω) though this also (I say, or will say), ἀλλ' οὐπω περὶ τούτων but not yet concerning these things (will I speak), ἐπεὶ κἀκεῖνο (sc. λεκτέον ἔστι) since that too (must be mentioned), μή μοι μυρίους ξένους (sc. λέγετε, *tell*) me not of ten thousand mercenaries.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἦκεις) dear Phaedrus, whither, I pray (are you going), and whence (are you come)? ἐς κόρακας (sc. ἔρρε, *go*) to destruction, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρρήσεις) wo'nt you go to destruction?—ῥῥω, ῥῥω (sc. φέρετε), ὦ γείτονες (bring) water, water, ye neighbors.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.**

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for both you are a Greek, and we (are Greeks), τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν the certain fact no one either then (was able) or now is able to state. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὔτε πάσχοντες κακὸν οὐδὲν, οὔτε μέλλοντες (sc. πάσχειν) neither suffering any evil, nor being likely to (suffer any), ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring).—For οὐ μὴν ἀλλά, see 848 c.*

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὃ ἵν' ἐστι *if of ten thousand hopes you have any one (hope of being saved), τίς ἂν αἰσχίων εἴη ταύτης (sc. δόξης) δόξα what reputation could be more shameful than this?—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) he struck this one a few (blows), ὥς βαθὺν ἐκοιμήθη (sc. ὕπνον) how deep (a sleep) you slept, ἐς μίαν βουλεύειν (sc. βουλὴν) to join in one resolve.*

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are ἀνὴρ or ἀνδρῶπιος *man*, γυνή *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεῖρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγενόμενοι *the (men) of after times*, ἐκκλησιάζουσαι *(women) in popular assembly*.—ὁ Ἰόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἄκρατος *unmixed (wine)*, ἡ προτεραία *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ αὔριον *the morrow*, ἡ ἀνυδρος *the desert (land without water)*, ἡ ἐμαυτοῦ *my own (country)*, βάδιζε τὴν εὐθείαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ῥητορική *rhetoric (oratorical art)*, κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my (judgment)*, ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted (suit, the defendant not appearing)*, εἰκοστή (μερίς) *a twentieth (part)*, ἡ πεπωμένη (μοῖρα) *the allotted (portion), destiny*.

(α) Feminine adjectives without a subject are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove (in time)*, ἦκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ληστεύειν ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἄδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, νῖός *son* is often omitted: Ἀλέξανδρος, ὁ Φιλίππου (sc. νῖός) *Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus, i. e. Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἀΐδου *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιάτη (sc. τῶν ναυμαχιῶν) ᾧν ἴσμεν *a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ ὅτινες ταύτην ἐργάσσονται *we have both much land and (men) who will work it, οὐδεμία πάρεστιν ἃς ἦκειν ἐχρῆν there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ᾧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

- a. the finite verb (or predicate-adjective) is in the *plural* :
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects :
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons :
- f. it is *neuter*, if they denote things :
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. *λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι* forgetfulness and peevishness and madness get into the mind.—b. *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται* pleasure and pain will bear sway in the city.—c. *δεινοὶ καὶ σφόδρ ἐγὼ τε καὶ σὺ ἡμεῖν* both I and thou were skilful and wise.—d. *καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε* both thou and thy brothers were present.—e. *καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσι* both the woman and the man are good.—f. *πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστί* war and faction are fatal to cities.—g. *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* fortune and Philip had control over the actions.—h. *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον* the king and those with him break into the camp, *Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει* at Athens the poor and the common people have superior power, *ἔπεμψέ με Ἀριαῖος καὶ Ἀρταόζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι* Ariæus and Artaozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard, *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ* I and Seuthes say the same things.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: *οὕτε σώματος κάλλος καὶ ἰσχὺς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται* nor do beauty and strength of body, when dwelling with a coward, appear suitable. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): *εὐγένειά τε καὶ δύναμις καὶ τιμὰ δηλὰ ἐστὶν ἀγαθὰ ὄντα* high birth and power and honor are manifest as being good things. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν* the noblest polity and the noblest man would be left for us to consider.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or, *οὔτε* nor: *ξελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochäres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *Θάρρος καὶ φόβος, ἄφρονε συμβούλῳ* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνθρώπων ἀδελταὶ κατέστησαι* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδειντο τὰς θυγατέρας παιδία ὄντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ ρεύματος πηγὴ ἣν ἕμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὃ γὰρ αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἄνοια*; so *ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement*, (viz.) *to question one another*, *ἣν περ καλοῦμεν μάθησιν, ἀνάμνησις ἐστὶ* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθῆς* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἀσπίς* *the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναίων τὸ πλῆθος οἶονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν *the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died*, τὸ στράτευμα ἐπορίζετο σίτον κόποντες τοὺς βοὺς καὶ ὄνους *the army provided itself food by slaughtering the oxen and asses*.

b. Such words as ἕκαστος *each*, τις *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: καδ' ὅσον δύναται ἕκαστος *as far as each one is able*, οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες *no one went to sleep, (all) lamenting the lost*.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείσσοις εἰσί (assistance, i. e.) *an auxiliary force will be present, who are more effective than these*, μελέτω σοι τοῦ πλῆθους, καὶ κεχαρισμένως αὐτοῖς ἄρχε *be careful of the multitude, and govern in a way acceptable to them*, συγκαλέσας πᾶν τὸ στρατιωτικὸν, ἔλεξε πρὸς αὐτοὺς τοιαύδε *having called together the entire soldiery, he spoke to them as follows*, τὸ Ἀρκαδικὸν ὀπλιτικὸν, ᾧ ἦρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleonor led*, πᾶς τις ὄμνυσιν, οἷς ὀφείλων τυγχάνω *every body swears, whom I happen to owe*, ἣν ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κύρος πολέμιος ἔσται *if any one attempt to do injustice, to these Cyrus will be an enemy*.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: *θησαυροποῖς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος a money-making man, just (those) whom the multitude even praise*. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ᾧ ἂν περιτυχάνῃ *he embraces all men, whatsoever one he may fall in with*.

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting PERSONS, may have a verb in the plural: τὰ τέλη ὑπέσχοντο *the authorities promised*, τοσάδε μετὰ Ἀθηναίων ἔδνη ἐστράτεον *so many nations were combating on the side of the Athenians*.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρτα λέλυνται *the cables are loosed*.

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαὶ τε καὶ γάμοι *to (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials*. So with the dual: ἔστι τούτῳ διττὸ τὸ βίω *there are these two different ways of living*.

For ἔστιν οἱ (olitives), see 812.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους they both laughed out, on looking at one another, μέδεσθ' ἐμ' ἤδη, χαίρετον let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, πολεμητέα ἦν it was necessary to make war (things were to be done in war), πλωιμώτερα ἐγένετο navigation became more advanced (things became more favorable to navigation). So too, with an *infinitive* as subject: ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible to escape.

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατόπιν ἐορτῆς ἦκομεν, καὶ ὕστερόυμεν; τούτων αἴτιος Χαιρέφω are we arrived after the feast, and too late for it? for this is Chaerephon to blame.

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι to me thy (often repeated) good fortune is not agreeable.

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνης ἐκέκαστο he was distinguished in (the arts of) horsemanship, ἀφραδίῃσι νόοιο in foolishness (foolish operations) of mind. Even in CONCRETE words, the poets sometimes use the plural for the singular: χάλα τοκεῦσι εἰκότως θυμουμένοισι forgive a parent justly indignant (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: τοῦτο πειρασόμεθα διηγῆσασθαι this I (we) will endeavor to explain. The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: ἥλιον μαρτυρόμεθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do. The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι I (Electra) will fall, if need be, in assisting my father.

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with δ: ὁ Μακεδών, ὁ Πέρσης, for the Macedonians, the Persians; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom δ' Ἕλληες for the Greeks.

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχοῦντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἴδ' ὁ ἀνὴρ, εἴδ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τᾶ, ταῦτᾶ, the forms τῶ, τοῦτῶ are almost always used: τοῦτῶ τὰ τέχνα *these two arts*, τοῦτοι τοῖν κινήσειν *of these two motions*,—δύο λείπεσθον υἱὼν μηχανὰ *only two means are left*, ἡμῶν ἐν ἐκάστῳ δύο τινεῖ ἔστων ἰδέα ἄρχοντε καὶ ἄγοντε *in each of us there are two ideas ruling and leading us*.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμῶν θρασὺς *a daring leader is dangerous* (prop., a dangerous thing, with indetermin. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεινὸν οἱ πολλοί, ὅταν κακουργοὺς ἔχωσι *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρᾶν, ὃ χρήμασιν ἐλίσκεται *to pursue despotic power, (a thing) which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλωκε *he longs for glory, and has made this his aim*.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδρώπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μιὰ αὕτη κεφαλὴ, ἐξεληλυθὼς *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: ὦ περισσὰ τιμηθεὶς τέκνον *O greatly honored child*; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἑπτὰ γενναίων, οὓς ποτ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest*, οἰκία ἡ ὑμετέρα, οἱ χρῆσθε *(your house) the house of you, who use, etc.*

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινοπέων ἀποίκους *they came to Cotyōra, colonists of the Sinopians*, Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὧν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans*.

THE ARTICLE.

'Ο in the Dialects.

524. The word $\delta \eta \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: $\text{o}\acute{\iota} \text{ ἄλλοι}$ *the others*, τὰ ἐσσόμενα *the things about to be*, ὃ πρὶν *formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta \eta \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'Ο as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$ *this ... that, the one ... the other*:

$\text{τοὺς μὲν οἱ ἰατροὶ (ὠφελουσί), τοὺς δὲ οἱ σὺνδικοὶ}$ *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates*. Oftener, with INDEFINITE meaning, $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$ *one ... another, some ... some, part ... part*, in which use $\tau\iota\varsigma$ may be added: $\text{ἐλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾶξιν, ὁ δὲ τις καὶ τὸ κάλλος}$ *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty*. Often a different expression takes the place, either of $\delta \mu\acute{\epsilon}\nu$, or $\delta \delta\acute{\epsilon}$: $\text{o}\acute{\iota} \mu\acute{\epsilon}\nu \phi\chi\omicron\text{ντο, Κλέαρχος δὲ περιέμενε}$ *they went, but Clearchus remained*, $\text{εἰσφέρειν ἐκέλευον}$ (sc. ἐγὼ μὲν), $\text{o}\acute{\iota} \delta' \text{ οὐδὲν δεῖν ἔφασαν}$ *I was urging a war-tax, but others said there was no need of it*.

As adverbs, $\tauὸ \mu\acute{\epsilon}\nu \dots \tauὸ \delta\acute{\epsilon}$, $\tauὰ \mu\acute{\epsilon}\nu \dots \tauὰ \delta\acute{\epsilon}$, (also with $\tau\iota$, thus $\tauὰ \mu\acute{\epsilon}\nu \tau\iota$), mean *on the one hand ... on the other, partly ... partly* (in which sense we find also $\text{τοῦτο μὲν ... τοῦτο δ\acute{\epsilon}}$).

(a) After a preposition, the order is usually changed: $\text{ἐν μὲν τοῖς, εἰς δὲ τὰ}$.

(B) In later writers (even in Demosthenes), the *relative pronoun* is sometimes used in the same way, but only in oblique cases: $\text{πόλεις, ἃς μὲν ἀναιρων, εἰς ἃς δὲ τοὺς φνυγάδας κατὰγων}$ *destroying some cities, into others bringing back their exiles*.

(γ) Very often $\delta \delta\acute{\epsilon}$ (without preceding $\delta \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\text{Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον}$ *Inäros called in the Athenians; and they came*. Similarly, in Attic poetry we have $\delta \gammaάρ$ for *he, for this*.

b. in καὶ τόν, καὶ τήν , before an infinitive: $\text{καὶ τὸν ἀποκρίνασθαι λέγεται}$ *and it is said that he answered*. (In the nom., we have καὶ ὅς and *he*, καὶ ἥ , and *she*: καὶ οἱ ἠρώτων and *they were asking*. Cf. ἦ δ' ὅς , ἦ δ' ἥ , said *he, she*.)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τά, τὰ ἢ τά: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ οὐ ποιῆσαι *for this and that we ought to have done, and this not to have done.* The nom. ὁσ καὶ ὅς occurs in Hd.

c. rarely before a *relative*: ὁρεγεται τοῦ ὃ ἐστιν ἴσον *he aims at that which is equal*, προσῆκει μισεῖν τοὺς οἷςπερ οὗτος *it is proper to hate those of a character such as this one.* But here ὃ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσου, τοὺς τοιούτους.

d. in πρὸ τοῦ (also written προτοῦ) *before this (time).* Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 627.

'O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus ἄνθρωπος *a man*, one of the species (ἄνθρωπος εἰ thou art a man): but ὁ ἄνθρωπος, a. *the (particular) man*, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι *the man whom all hate*); or, b. *man* as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι *man is mortal*).—With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες *good men*, some of that character: οἱ ἀγαθοὶ ἄνδρες, a. *the (particular) good men*, distinguished from others of like character, or b. *good men* as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, δικαιοσύνη *justice* in any form or relation: ἡ δικαιοσύνη, a. *justice* in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ Θεοῦ *the justice of the divinity*); or b. *justice* in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀρετή ἐστι *justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: θορύβου ἤκουσε, καὶ ἤρετο τίς ὁ θόρυβος εἶη *he heard a noise, and asked what the noise was*, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον *the Trojans held out during the ten years* (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος *the wall of Media*, ἡ πόλις ἣν πολιορκούμεν *the city which we are besieging*, ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν *in the villages (which are) above the plain (which is) along the river Centrites.* In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES OF THE CASE: πῖνε τοῖ οἶνον *drink of the wine* (here before you), ἀκήκοα τοῦ μέλους *I have heard the song* (just sung), ἐβούλετο τὴν μάχην ποιῆσαι *he desired to engage in the (expected) battle*:—particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον *if one kill*

a tyrant, the honors (usually resulting) are great, *γένειτό μοι τὰς χάριτας ἀποδοῦναι πατρί* be it mine to return the (proper) thanks to a father, *τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς* not having received the (required) fraction of the votes (regularly cast), *he paid the (prescribed) 500 drachmas.*

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: *Κῦρος καταπηδήσας ἀπὸ τοῦ ἡρματος τὸν θώρακα ἐνέδυ* Cyrus leaped down from his chariot, and put on his breastplate, *οἶνος ἐν τῷ πίδαφι οὐκ ἔστι* there is no wine in the (wine-) cask.

c. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: *ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* he gave three half-darics a month to each soldier (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: *ἀπῆσαν τῶν λόχων, δέκα ὄντων, αἱ τρεῖς* of the companies, being ten (in number), there were absent (the part) three, *τὰ δύο μέρη* two thirds (two parts out of three).—So too, an approximate round number, as distinguished from the (unstated) precise number: *ἀπέθανον ἀμφὶ τοὺς μυρίους* there fell about ten thousand.—A number as such (without reference to any thing numbered) may have the article: *μὴ εἶπῃς ὅτι τὰ δώδεκά ἐστι δις ἕξ* will you say that (the) twelve is twice six?

a. So too, the article is used with adjectives of number, as *οἱ πλείστοι* the most numerous part, the largest number (in a given total), *οἱ πλείονες* (the more numerous part) the majority, and with much the same meaning *οἱ πολλοί* (the numerous part) the larger number, often used for the democratic mass, cf. *οἱ δόλγιοι* the oligarchs. Also, *τὸ πολὺ* the great part. *Οἱ ἕτεροι* the one or other of two parties; *οἱ ἄλλοι* the rest, but *ἄλλοι* others.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι man is mortal, *δις παῖδες οἱ γέροντες* old men are twice boys; and generally so, when applied to ABSTRACT nouns: *ἡ δικαιοσύνη* justice, *ἡ γεωργία* husbandry, *ἡ ῥητορικὴ* rhetoric, *ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν* but toils beget good reputation.

a. To this head belong the cases in which a single object forms a class by itself: *ἡ γῆ* the earth, *ὁ ὠκεανός* the ocean, *ὁ ἥλιος* the sun, *ἡ σελήνη* the moon, *ὁ βορέας* the north wind, *ὁ νότος* the south wind, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: *ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει* the soul of man partakes of the divine, *φόβος μνήμην ἐκπλήσσει* fear drives out recollection: for the divinity (in general) *θεός* is used, but *ὁ θεός* the (particular) god.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: *ὅτι τοῦ στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κῦρος τὸν Κλέαρχον ἔχειν δε-*

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; ὁ Πλάτων the celebrated Plato, in plur. with generic article οἱ Πλάτωνες the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. οἱ στρατηγοὶ καὶ λοχαγοὶ the generals and captains).—Βασιλεὺς, used almost as a proper name for the king of Persia, may omit the article; cf. πρυτάνεις the prytānes (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as ἄστυ, πόλις, city, ἀκρόπολις citadel, ἀγορά forum, τεῖχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, θάλασσα sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐώνυμον (κέρας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἕως morn, ὕρθρος day-break, δέλη afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: εἰς ἄστυ to town, κατὰ γῆν by land, ἐπὶ δόρυ to the (spear-side) right, παρ' ἀσπίδα to the (shield-side) left, εὐώνυμον εἶχον they held the left wing, ἅμα ἡμέρᾳ at day-break, νυκτός by night, ὑφ' ἔω just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as γυναῖκες καὶ παῖδες women and children, ψυχὴ καὶ σῶμα soul and body, οὔτε πατὴρ οὔτε μητὴρ φέιδεται he spares neither father nor mother (more forcible than his father, his mother).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρὸς the father's house, yet often ἡ οἰκία τοῦ πατρὸς (but rarely ἡ ἐπιβουλή ὑπὸ τῆς γυναῖκος the plotting by the woman, for ἡ ἐπ. ἡ ὑπὸ etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, ἡ προτέρα ὀλιγαρχία the earlier oligarchy (followed by another oligarchy), ἡ πρότερον ὀλιγαρχία the earlier oligarchy (followed by a different form of government), ἡ κατ' ἡμέραν τροφή the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: αἱ ὑπ' Αἰσχίνου βλασφημίαι εἰρημέναι the slanders uttered by Aeschines, ὁ κατειληφὼς κίνδυνος τῇ πόλιν the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: ὁ στρατηγικὸς νομιζόμενος ἀνὴρ the man considered as fit for a general, τὸ Κοτύλαιον καλούμενον ὄρος the mountain called Cotylaeum, οἱ αὐτοὶ ἡδίκηκότες those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: οἱ ἄλλοι πολλοὶ ἐχθροὶ the other numerous allies, οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι the speeches before you on the bema,—yet also ἡ Ἀττικὴ ἡ παλαιὰ φωνή the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιείλον τὸ καινόν the Chians threw down (the) *their wall, the new one*.

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρατεστάτου how does a violent man differ from the most violent wild beast (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing between the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τῶν τις Περσέων *one of the Persians*.

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou art a man. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός the general was a traitor.

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippus the (notorious) traitor; οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοί the enactors of the laws are the weak men and the multitude (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός the man is good.

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν we all have our body mortal (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ good myself, with the men about me good (while my attendants are good), ἅμα τῷ ἡρι ἀρχομένῳ at the beginning of the spring (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον the Athenians received the leadership from their allies acting willingly (these were willing to confer it), πόσον ἄγει τὸ στράτευμα how large is he leading the army (the army, which he leads, is how large)? ἐν ὁποῖᾳ τῇ γῇ δεῖ φυτεῖν οἶδα I know in what kind of soil one must plant (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση the middle of the country, but ἡ μέση χώρα the middle country (between other countries); ἔσχατον τὸ ὕψος or τὸ ὕψος ἔσχατον the extremity of the mountain, but τὸ ἔσχατον ὕψος the extreme mountain (οἱ

several mountains); ἄκρα ἡ χεὶρ or ἡ χεὶρ ἄκρα *the point of the hand*.—In like manner, ἡμις οὗ βίος or οὗ βίος ἡμις *half of the life*.

537. ARTICLE WITH πᾶς AND ὅλος. The adjective πᾶς (strengthened ἅπας, σύμπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean ALL: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φανύσθηται *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with οὗτος, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὁδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσαις νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἀμφω, ἀμφοτέρω, both, ἕκαστος each (of two). Ἐκαστος each (of several) has the same position, if its substantive takes the article: ἐκάστη ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὴν παῖδα αὐτῆς *Astyages sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *IPSE*; in the attributive, *IDEM*: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?*

e. ἑτέρος (Lat. alter) *one or other of two*; ὁ ἑτέρος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—ἄλλος (Lat. alius) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἑλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts*.—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεὺς *he becomes* (established as) *king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god, ἡκεις μοι σωτήρ thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὶς ἐχθροὶ ἦκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς γοῦ *Apollodorus there, will you not stay?*—also in exclamations: νῆπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέειλε τὴν τῶν πονηρῶν κοινὴν ἐπανυμίαν, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεγγύα ὁ Κύρος σύνδημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνῦναι τοὺς θεοὺς *to swear by the gods*, εἶ (κακῶς) ποιεῖν τοὺς ἀνθρώπους *to do good (ill) to men*, μένειν τινά *to wait for one*, φεύγειν τινά *to flee from one*, λανθάνειν τινά *to escape the notice of one*, φυλάττεσθαι τινα *to guard (himself) against one* (act. φυλάττειν τινά *to guard one*), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα *to feel shame before his father*, θαρρῆν τινα *to rely on one*, θαρρῆν τὰς μάχας *to have no fear of the battles*, πλεῖν τὴν θάλασσαν *to sail over the sea*, νικᾶν μάχην (δίκην, γνῶμην) *to be victorious in a battle (a law-suit, a resolution)*.

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνθρώπων *to rule men*, ἄπτεσθαι τῆς κάρφης *to touch the hay*, ἀκούειν θορύβου *to hear a noise*, πελάζειν τῇ εἰσόδῳ *to approach the entrance*, ἀρήγειν τοῖς φίλοις *to aid his friends*, φθονεῖν τοῖς πλουσίοις *to envy the rich*.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος *to perceive something*, ἐνθυμείσθαι τινος, τι *to consider something*, ἐνοχλεῖν τινα, τινί *to trouble one*, ἐπιστρατεύειν τινά, τινί *to war against one* (so too, other compounds of ἐπί), δεῖ μοί τινος *I have need of something*, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαίνειν τὸν πόδα *to advance the foot*, ἦσθαι or θάσσειν (κεῖσθαι, πηδᾶν) τόπον τινά *to sit (lie, leap) in a place*, χορεύειν τὸν θεόν *to celebrate the god by choral dance*, τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι *the gods rejoice not in the death of the pious*.

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν *to cross the river*, ἐκβαίνειν τὴν ἡλικίαν *to pass out of the age*, παραβαίνειν τοὺς νόμους *to transgress the laws*, ἀποδεδρακότες πατέρας *having run away from their fathers*.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties*, ἔστι τὰ μετέωρα φροντιστής *he is a student of things above the earth*, ἔξαρρον εἶναι τὴν δαίταν *to reject the settlement*, τεθνάναι τῷ φόβῳ τοὺς Θηβαίους *to be mortally afraid of the Thebans*, σὲ φύξιμος (ἐστὶ) *is able to escape thee*;—so, in poetry, εἰ δέ μ' ᾧδ' αἰεὶ λόγοις ἐξήρχες *if you always thus begun your addresses to me*, δεσπότην γόοις κατάρξω *I will begin with lamentations for my master*.

545. ADVERBS OF SWEARING. Νή and μά are followed by the accusative (perhaps on account of ὀμνυμι understood): νή is always affirmative; μά, unless ναί precedes it, is always connected with a negative, expressed or implied: νή Δία *by Zeus*, ναὶ μὰ Δία *yea, by Zeus*, οὐ μὰ Δία *no, by Zeus*, μα τὸν—οὐ σύ γε *not you, by—*(the name of the god suppressed with humorous effect): rarely is μά omitted after the negative as in οὐ, τόνδ' Ὀλυμπον *no, by this Olympus*.

The accusative is sometimes found in other exclamations: οὔτος, ᾧ σ' *οι you there, ho! you, I mean*.

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

προσβεβῆναι εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ὄρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγοῦντα παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταρρήνυσσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλευσῃ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἐστιὰν γάμους *to (entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an *adjective* or *qualifying substantive*. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυποῦμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἄπορῶ *I am in some little perplexity*, τί χρῆσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλιν *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκώς *looking (a look of) fire with their eyes*, Hm. μένεα πνέοντες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with *adjectives* κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ex*

cellence;—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular (of goodness), ἡ πόλις ἡμῶν οὐδὲν ὅμοια γέγονεν ἐκείνοις our city is not at all like them, ὅσα μοι χρήσιμοί ἐστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κέμνω τὴν κεφαλὴν I have pain in my head, εἰ ἔχομεν τὰ σώματα we are well in our bodies, poet. τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν τὰ τ' ὕμνατ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὕνομα, εὖρος δύο πλέθρων a river, Cydnus by name, of two plethra in breadth, ἄπειροι τὸ πληθὺς infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned (as to his part), καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὀρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἄγει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμέ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδόν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτῷ ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὗτος* is often added: *ἐξῆλθομεν ἔτος τοῦτ' τρίτον ἐς Πανάκτον we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object towards which motion is directed: *τὸ κοῖλον Ἄργος βάς having gone to the hollow (low-lying) Argos, τοῦ κλέος οὐρανὸν ἵκει hīs fame has reached to heaven, μνηστῆρας ἀφίκετο she came to the suitors, σὲ δὲ ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε* (τούτον) *τὸν τρόπον* in *this manner* (547 d), *πάντα τρόπον* in *every manner*, *ὃν τρόπον* in *which manner*, etc. Compare phrases in which *ὁδόν* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίσσειν* to *gratify the body in the quickest way*. So (τὴν) *ἀρχήν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα* it is *not proper to chase impossibilities at all* (not to make even a beginning of it); — *ἄκμῃν διέβαινον* they were *just passing across* (the acme of their crossing); — and, in like manner, (τὸ) *τέλος* at *last* (as the end), *προῖκα* and *δωρεάν* *gratis* (as a free gift). *Χάριν* for *the sake of* (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγεῖον δίκην πεπληρῶσθαι* to *be filled like a pail*, *τοῦ λόγου χάριν* for *the sake of the discussion*, *ἐμὴν χάριν* for *my sake*.

a. Many neuter adjectives are used in this way: *μέγα*, *μεγάλα*, *greatly*, *πολύ*, *πολλά*, *much*, *τὸ πολύ*, *τὰ πολλά*, for *the most part*, *πρότερον* *before*, *τὸ πρότερον* the *former time*, *πρῶτον* (at) *first*, *τὸ πρῶτον* the *first time*, *τὸ λοιπόν* for *the rest*, for *the future* (but *τοῦ λοιποῦ* at *some time in the future*), *τυχόν* perhaps, *τοσοῦτον* so *much*, *ὅσον* as *far as*, *τὶ* somewhat (*ἐγγύς τι* *pretty near*), *τί* why (*τί κλαίεις* why are you *weeping?*), *τοῦτο*, *ταῦτα*, *therefore* (*αὐτὰ ταῦτα νῦν ἵκομεν* for *these very reasons are we now come*). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking*, *teaching*, *clothing*, *hiding*, *depriving*, and others.

Thus *αἰτῶ* to *request* (*Κύρον πλοῖα* vessels of *Cyrus*), *ἐρωτῶ* to *inquire* (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to *teach* (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πείδω* to *persuade* (*ὑμᾶς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to *clothe* (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to *unclothe*, *strip* (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to *hide* (*με τοῦτο* from me this thing), *ἀφαιροῦμαι* or *ἀποστερῶ* to *deprive* (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συλῶ* to *despoil*, *πράττομαι*, also *πράττω* or *εἰσπράττω* to *exact* (*τοὺς νησιώτας ἑξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνήσκω* to *remind*.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκομαι τὴν μουσικὴν* I am taught music, *ἀφήρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a genitive: *γενέειν τινὰ τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσης κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράψατό με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἦμ. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα *for whom Zeus feels all manner of love* : ἐμέ ὁ πατήρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution* ; εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν *if one should do him any good or evil*, πολλὰ ἂν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἡδίκησαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative : κριζῆναι ἀμφοτέρως τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πεντήκοντα πληγὰς *to be struck fifty blows*, οὐ βλάψονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιοῦμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχω ἐμαυτὸν εὐπειθῇ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον θεὸν ὀνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an *interrogative* pronoun : τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τοὺςδ' εἰσορῶ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object — by the absence of the article (535) : τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540) : Ἀλέξανδρος θεὸς ὀνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which some thing **BELONGS** ; also, (b) that **FROM** which something is **SEPARATED**. In the latter use, it corresponds to the Latin **ABLATIVE**.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *OF*). Thus the former may *belong* to the latter,

- a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.
- b. as composed of it: *Genitive of Material*.
- c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

- d. as possessed by it: *Genitive of Possession*.
- e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

- f. as an action or attribute of which it is the subject:

Genitive Subjective.

- g. as an action of which it is the object: *Gen. Objective*.

- h. as produced or accounted for by it: *Genitive of Cause*.

- i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πόθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, δήμου ἀνὴρ *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Hm. διὰ θεῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. *best of himself*; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλαιούντι *in Elaeus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degrees*: ἐπὶ μέγα δυνάμει *they advanced to a great (degree) of power*, εἰς τοῦτο ἁνόλως ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων ὁ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but ὁ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: *ὁ ἥμισυς* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλή τῆς χάρας (also πολὺ τῆς χάρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνδρώπων *a multitude of men*, ἄμαξαι σίτου *wagons (wagon-loads) of corn*, τριακόσια τάλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istone*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κῆποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεία *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν ᾿Αΐδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπίς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of νόος in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the neuter article (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχή*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὕλεθρος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαί *prayers to the gods*, ἡ τῶν κρείσσονων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὖνοια τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολιτῶν (*with violence toward the citizens*) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθοῦ τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. The GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. Two GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνθρώπων δέος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἵππου δρόμος ἡμέρας (f and i) *a day's run for a horse*, Διονύσου πρεσβυτῶν χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἶει *but of horses, what think you?* ἃ διώκει Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree, are these* (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκάδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησιν οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις ἐπὶ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμυγνύναι ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes*, ἐξὴν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrates to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδι ποτὲ οὖσης γῆς *Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου πεποιήται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property)*, ἐαυτοῦ εἶναι (γίγνεσθαι) *to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἔν τις δεῖη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ *the navy is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται δαρβέειν *it is considered (as the part) of a good citizen to be courageous*, τὰ τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακούργων οἰκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (Extent, Duration, Value): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἐτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχίλιων ταλάντων *the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only IN PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part*, μεταδίδωμι *to give part* (τῆς λείας τινὶ *of the booty to some one*), κοινωνῶ *to participate*, and the like.

B. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: πυρὸς ἔστι διγόντα μὴ εὐδὺς καίεσθαι *it is possible that one touching fire should not be burned immediately*; so ἄπτομαι, ψάω, to touch, ἔχομαι to hold on to, be close to (τῆς πόλεως the city), ἀντέχομαι, ἐπιλαμβάνομαι, to take hold of, ἄρχομαι to begin (τῆς παιδείας the education).

The same verb may have an accusative of the person, and a genitive of the part, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle*. So too, with verbs in which touching is only implied: ἄγει τῆς ἡνίας τὸν ἵππον *he leads the horse by the bridle*. The genitive of the part touched is seen also in κατεαγῆναι (συντριβῆναι) τῆς κεφαλῆς *to have one's head broken (bruised)*.

C. VERBS OF AIMING, REACHING, ATTAINING: στοχάζομαι to aim at (τοῦ σκοποῦ the mark), δρέγομαι to reach after (τῶν ἀλλοτρίων the property of others), ἐξ-(ἐφ-)ικνούμαι to arrive at, attain (τῶν καλῶν what is honorable), τυγχάνω to hit upon, obtain (τῶν ἄδλων the prizes), λαγχάνω to get by allotment, and in poetry κυρέω to light upon.

D. VERBS OF ENJOYING: ἀπολαύω to enjoy (τῶν μεγίστων ἀγαθῶν the greatest advantages), εὐωχοῦ τοῦ λόγου *feast on the discourse*, ἐνδὺς ἀνδρὸς εὐ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν *from one man who has thought well, many might receive profit*.

E. Other Verbs, when their action affects the object only IN PART: τῶν ὑμετέρων ἐμοὶ διδόναι to give me (some) of your property, λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken (part) of the barbarian army*, ἀφίησι τῶν αἰχμαλώτων *he releases (some) of the prisoners*, τῆς γῆς ἔτεμον *they ravaged (part) of the land*, πίνειν οἶνον to drink wine, but πίνειν οἶνου to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: πῖμπλημι, πληρῶ, to fill, πλήδω, γέμω, to be full, δέομαι (δεῖ μοι) to want, τὰ ὅτα ἐνέπλησαν δαιμονίας σοφίας *they filled their ears with divine wisdom*, Φίλιππος χρημάτων εὐπόρει *Philip had abundance of treasure*, οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς to be rich, not in gold, but in a good life, σεσαγμένος πλούτου τὴν ψυχὴν *having his soul glutted with wealth*; —πολλῶν ἐνέδει αὐτῷ *he lacked much (provision)*, οἱ τύραννοι ἐπαίνου οὐποτε σπανίζετε *you tyrants never have a scarcity of praise*.

Here belong expressions such as ἐμεθύσθη τοῦ νέκταρος *he became intoxicated with the nectar*, ἡ πηγὴ βρεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water*.

A. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ much, ὀλίγου, μικροῦ, little, τοσούτου (also τοσούτο) so much: τοσούτου δέω καταφρονεῖν *I am so far from despising*; also impersonally, πολλοῦ δεῖ οὕτως εἶναι *it wants much of being so*. With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning almost: πτωχοὺς ὁρᾷς ὀλίγου πάντας *thou seest that nearly all are beggars*. After a negative sentence, οὐδ' ὀλίγου δεῖ has the meaning, (nor does it want little) far from it; so οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: ἀκούω, ἀκροάομαι, to hear, γεύομαι to taste (act. to cause to taste), ὀσφραίνομαι to smell (for verbs of touching,

see 574 b), αἰσθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοί τινος I am concerned for something, μεταμέλει μοί τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ὀλιγοῖν to think little of, ἐράω to love, ἐπιθυμέω to desire, πεινῶ to hunger (χρημάτων for property), διψῶ to thirst (ἐλευθερίας for freedom), πειρόμαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδοῦμαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τούτους οἰκτεῖρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὦν ἐγὼ σοι οὐ φθονήσω (for which things I shall not envy you) which I shall not grudge you, Hm. χῶδμενος γυναικός angry on account of a woman.—Here belong also ἐπαίνω Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίζειν τινὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνου διώκειν to prosecute for murder, φεύγει παρανόμῳ he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἔδλωσαν προδοσίας they were convicted of treason, δῶρων ὀφλεῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφθοροὶ τὸν Σφοδρίαν ὑπήγον θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιούνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἡμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μυνῶν τιμᾶται the slave is valued at five minae, πολλοῦ ἀνείσθαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μδ' μυνῶν ὑποκειμένη a house mortgaged for 44 minae.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσου διδάσκει for how much does he teach? προπέποιται τῆς παραντίκα χάριτος τὰ τῶν πᾶλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένᾳ τῆς συνοουσίας ἀργύριον ἐπράττετο (553) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative* case) to denote

- a. that FROM which something is *separated*;
- b. that FROM which something is *distinguished*;
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης εἵργοιτο if they should be excludea from the sea, ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεῶν ἠλευδέρωσε he freed (men) from debt, βούλοι ἀμαρτημάτων καθαρῆειν wish to be clear from faults, εἰ καταλύειν πειράσσεσθε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφᾷ τῆς ὁδῶν καὶ γέγηθε it rests from its pain and rejoices, ἐψεύσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδῆσαντες ἔστησαν τρόπαια having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of *depriving* sometimes take a gen. of separation (instead of the acc., 553): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκέας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπόλῳ μαθὼν μὴ μαθόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ξύνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πλήθους περιγίγνεται courage gets the better of numbers, εἰ τις ἑτέρου προφέρει ἐπιστήμῃ if one is more advancea than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὑστερίζουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἡττᾶσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἡττᾶσθαι. —Add further

a. VERBS OF RULING AND LEADING: θεῖον τὸ ἐδελόντων ἄρχειν it is divine to govern willing men, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίσοφος ἡγήετο τοῦ στρατεύματος Chirisophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες but obtaining these things of you, μάθε δέ μου καὶ τάδε but learn of me also these things, ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀπὸ ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γινώσκεις ἐμοῦ φεγγομένου if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σφαγὲς Αἰγίσθου *slain by Aegisthus*, φωτὸς ἡπατημένη *deceived by a husband*, κείνης διδασκτά *taught by her*, φίλων ἄκλαυτος *unwept by friends*.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα *in front of Attica lie great mountains* ἐπιβάντες τοῦ τείχους *having mounted the wall*, ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge*, ὑπερδικεῖν τοῦ λόγου *to plead for the principle*.—Especially many compounds of κατὰ, which have the sense of feeling or acting AGAINST: χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude*, τίς οὐκ ἂν καταγελάσειεν ὑμῶν *who would not deride you?* δι' ἔχθραν καταψεύδονται μου *through enmity they attack me with falsehood*, Λεωκράτης κατεγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα *Leocrates had convicted himself of having betrayed his country*, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charge on me the offences of the thirty*, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some persons without trial*.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom*, ισόμοιρος τῶν πατρῶων *having an equal part of the patrimony*.

b. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils*, πλούσιος φρονήσεως *rich in good sense*, πένης χρημάτων *poor in property*, κενὸς ἐπιστήμης *void of knowledge*. So the adverb ἅλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἀρρένων παίδων *childless as to male children*, ἄδωρος χρημάτων *taking no bribes of money*.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν *listening to excellent discourses*, ὑπήκοος τῶν γονέων *obedient to one's parents*.—τυφλὸς τοῦ μέλλοντος *blind to the future*, poet. ἄγεστος κακῶν *without taste of evils*, ἀμνήμων τῶν κινδύνων *unmindful of the dangers*, ἐπιμελής σμικρῶν *attentive to little things*, ἄπειρος γραμμάτων *unskilled in letters*, δούσεως τῶν ἀπόντων *enamored of things absent*.

d. OF ACCOUNTABILITY: αἰτίος τούτων *accountable for these things*, ἐνοχος δειλίας *liable to a charge of cowardice*, ὑπόδικος φόβου *subject to a trial for murder*, ὑπεύθυνος τῆς ἀρχῆς *bound to give account of his office*, ὑποτελής φόρου *subject to payment of tribute*.

e. OF VALUE: ἄξιος ἐπαίνου *worthy of praise*, ἀνδύσιος τῆς πόλεως *unworthy of the city*, ὠνητὸς χρημάτων *to be purchased for money*.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν *bereft of men*, ἐλεύθερος αἰδοῦς *free from shame*, καθαρὸς πάντων τῶν κακῶν *clear from all things evil*, γυμνὸς τοῦ σώματος *stripped of the body*. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων *different from the rest*, ἄλλα τῶι δικαίῳ *things other than the just*, ἕτερον τὸ ἡδὺ τ'ὐ ἀγαθοῦ *the pleasant is different from the good*. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive :

μείζων τοῦ ἀδελφοῦ greater than his brother, ὅστεροι ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθῃ (as less than what, do you consider this impiety) what do you consider as a greater impiety than this? οὐδεὶς δεῦτερος second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παροίκησις ἐπικινδυνότερα ἑτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἑτέρων παροικήσεως.

i. *Multiplicatives* (in -πλάσιος and -πλοῦς) have the same construction : ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἢ than follows the comparative, both objects compared are usually in the same case : χρήματα περὶ πλείονος ποιείσθαι ἢ φίλους to consider money as of more value than friends ;—yet not always : ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἷόν son of a man more powerful than I (am). For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc. ; much less freely, where ἢ would be followed by some other case or by a preposition : ἀθλιωτέρον ἐστὶ μὴ ὑγιῶς σώματος (= ἢ μὴ ὑγιεῖ σώματι) μὴ ὑγιεῖ ψυχῇ ξυνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative : μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μείζων τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative : ὀψιμαθῆς τῆς ἀδικίας late in learning injustice (μανθάνειν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακοურγεῖν τοὺς ἄλλους), φιλαναλώται τῶν ἀλλοτρίων ready to spend the property of others, σύμφηφος σοι τούτου τοῦ νόμου associated with thee in voting for this law : especially b. with adjectives of CAPACITY in ἰκός : παρασκευαστικός τῶν εἰς τὸν πόλεμον qualified to provide the (requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562) : κοινὸς τῶν τριῶν belonging in common to the three, ἴδιος (οἰκεῖος) ἐμοῦ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (563) : συγγενὴς τοῦ Κύρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, ὁμώνυμος Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive : ὥρα γάμου ripe for marriage (ὥρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δωμάτων ὑπόστεγοι (= ὑπὸ στέγην δαμάτων) under cover of houses.

f. with some adjectives of PLACE (589), but seldom in Attic prose: Hm. *ἐναντίοι ἔσταν Ἀχαιῶν* they stood opposite to the Greeks, Hd. *ἐπικαρσίας τοῦ Πόντου* at right angles to the Pontus.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* in a manner unworthy of the city, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

589. The genitive is also used with other adverbs, especially those of *place*.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the *ablative* use of this case (579).—*ποῦ γῆς* where on earth? *οἱ προελήλυθεν ἀσελγείας ἀνδρῶπος* to what a pitch of profligacy the man has come, *ἐντὸς (ἐκτὸς) τῶν ὄρων* ἐμνε he remained inside (outside) of the boundaries, *εἴσω (ἔξω) τοῦ τείχους* ἦλθον they came within (without) the wall, *πλησίον (ἐγγύς, poet. ἄγχι) τοῦ δεσμοτηρίου* near the prison, *πρόσθεν, ἔμπροσθεν (ὕπισθεν) τοῦ στρατοπέδου* in front (rear) of the camp, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἔνθεν καὶ ἔνθεν) τῆς ὁδοῦ* on both sides (each side, this side and that) of the way, *ἐν ποταμῶν ὑπὸ stream, εὐθὺ τῆς Φασήλιδος* straight towards Phaselis, *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion, *πρόβῳ σοφίας ἤκει* he is far advanced in wisdom, — *πηνίκα τῆς ἡμέρας* at what time of the day? *ὀψὲ τῆς ὥρας* late in the hour, — *πῶς ἔχεις τῆς γνώμης* in what state of mind are you? *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν* we must flee from license, as fast as we can, each one of us (according to that condition of feet in which he is), *ικανῶς ἐπιστήμης ἔξει* he will be well enough off for knowledge, — *χωρὶς τοῦ σώματος* apart from the body, *ἐλευθέρος οὐδεὶς ἐστὶ πλὴν Διὸς* no one is free except Zeus, *κρύφα τῶν Ἀθηναίων* (in concealment from) without knowledge of the Athenians.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH AN ACTION BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαίνεται πάσης γαίης* no cloud appeared over (any part of) the whole land, *ἔτεροιο* he was sitting by the other wall, *ἢ οὐκ Ἀργεὸς ἦεν Ἀχαιῶκοῦ* was he not (any where) in Achaean Argos? *δέειν πεδίοιο* to run on the plain.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ* where, etc. (248), *αὐτοῦ* there, *ὁμοῦ* (in the same place) together; and in a few phrases: *ἐπετάχυνον τῆς ὁδοῦ* they were hurrying them on the way, *ἐπορεύοντο τοῦ πρόσω* they were proceeding forward.

b. FROM WHICH SOMETHING IS SEPARATED: *ἵστασθε βάδρων* stand off from the steps, *ὕπαγειν τῆς ὁδοῦ* to withdraw from the way.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* by day (at some time in the course of the

day), *νυκτός by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἤξουσιν δέκα ἐτῶν *the Persians will not come (any time in) for ten years*, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ *nor has any stranger come within a long time*, τρία ἡμι-
 δαρεικά τοῦ μηνός *three half-darics each month* (527 e), ἐκάστου ἔτους *annually*,
 τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπόν *for the future* (for all fu-
 ture time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: φεῦ τοῦ ἀνδρός *alas for the man!* ὦ μακάριοι σφῶ τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct* object):
Dative of Influence.

b. that FOR which something is, or is done:
Dative of Interest.

c. that WITH which something is, or is done:
Dative of Association and Likeness.

d. that BY which something is, or is done:
Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:
Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδοναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις *to give (promise, appoint) pay to the soldiers*, διανέμειν χρήματα τοῖς πολίταις *to distribute treasure to the citizens*, ἀσφάλειαν παρέχειν τοῖς φίλοις *to afford safety to one's friends*, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις *to entrust the affairs to the most experienced*, χρήματα πολλοῖς ὀφείλειν *to owe money to many (persons)*, βοήθειαν πέμπειν Βοιωτοῖς *to send aid to the Boeotians*, λέγειν (διηγείσθαι, ἀγγέλλειν, ονειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα *to tell (relate, announce, cast up as a reproach) to the king what had been done*.—With the passive: βοήθεια ἐπέμφθη Βοιωτοῖς *aid was sent to the Boeotians*, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται *what had been done is announced to the king*.

(a) In some instances, the *indirect object* of the action becomes the *subject* of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν *those entrusted with the guard* (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεσθε *ye will have some other greater command imposed on you* (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with **INTRANSITIVE VERBS**. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὔχεσθαι τοῖς θεοῖς *to pray to the gods*, εἶκειν τοῖς κρείττοσι *to yield to the more powerful*, δουλεύειν ἡδοναῖς *to be a slave to pleasure*, πείθεσθαι τοῖς ἄρχουσι *to obey those who rule*, βοηθεῖν τοῖς φίλοις *to render aid to one's friends*, πρέπει (προσέκει) μοι λέγειν *it becomes (belongs to) me to speak*, ἀρέσκειν (ἀπαρέσκειν) τοῖς ἄλλοις *to please (displease) the others*, πιστεύειν (ἀπιστεῖν) τοῖς λόγοις *to trust (distrust) the words*. Especially with verbs denoting *disposition* toward an object: χαλεπαίνειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει *to be angry toward the city*, φθονεῖν τοῖς πλουσίοις *to envy the rich*, εὖνοεῖν τῷ δεσπότῃ *to be well-affected toward his master*.

c. with many **ADJECTIVES**, especially those denoting *disposition* toward an object:

ὑποχὸς τοῖς θεοῖς *subject to the gods*, ἀπρεπὴς στρατηγῷ *unbecoming to a general*, ἐναντίος τοῖς νόμοις *in opposition to the laws*, φίλος τῷ ἀγαθῷ *a friend to the good man*, δυσμενέστατος τῇ πόλει *most hostile to the city*, χαλεπὸς τοῖς ἀδικοῦσι *severe toward wrong-doers*, ἐπικίνδυνος πᾶσι *dangerous to all*, ἱκανὸς τοῖς σόφροσι *sufficient to the wise*.

d. sometimes with **SUBSTANTIVES** expressing **ACTION**: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς *the gifts from us to the gods*, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the divinity*. The same substantive may have also a *genitive*, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς *an insurrection of some part of the soul against the whole*, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις *subjugation of the Greeks to the Athenians*.

Dative of Interest.

596. The dative is used to denote that **FOR** which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting *for* a person,

a. when it tends to his *advantage* or *disadvantage*.

b. when it belongs to him in *possession*.

- c. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γεγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίους νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προσέινται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βάλανοι *the dates reserved for the masters*, σοφὸς ἑαυτῷ *wise for himself*, χρήσιμος ἀνθρώποις *useful for men*, βλαβερός τῷ σώματι *hurtful for the body*,—ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμί, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἕκαστῳ γεγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (*sc. ἐστί*, the father has Pyrilampes as his name) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἱ σφι βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τούτῳ πάνν μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμουνότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπό with the *gen.*). In Attic prose, the only passive tenses often used with a *dat.* of the agent, are the perfect and pluperfect: τὰ σοι πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τὰληθὲς ἀνδρώποισιν οὐχ εὑρίσκεται *the truth is not found by men*.

With *verbals* in τέος, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πάλαί *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐθὺς ἐστί *in the case of such a man, one must suppose that he is simple*;—or one in whose *view* something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάντι τὸν ποταμὸν ποδὲς ἐσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river ;—or the feeling with which something is regarded : γίγνεται τοῦτο ἐμοὶ βουλομένῳ *this takes place according to my wish*, ἐπανέλθωμεν, εἰ σοι ἡδομένῳ ἐστὶ *let us go back, if it is your pleasure to do so*.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : δμικεῖν τοῖς κακοῖς *to associate with the evil*, καταλλάττειν πόλιν πόλει *to reconcile city with city*, κοινωνεῖν ἄλλοις πόνῳ *to participate with others in toils*, ὁμολογεῖν ἀλλήλοις *to agree with one another*, πλησιάζειν τῷ τόπῳ *to approach the place*, ἔπεσθαι τῷ ἡγεμόνι *to follow the guide*, ἀπαντᾷ τῷ Ξενοφῶντι *to meet with Xenophon*, ἐντυγχάνειν τοῖς πολεμοῖς *to fall in with the enemy*, διαλέγεσθαι τῷ διδασκάλῳ *to converse with the teacher*, κεράσαι τὴν κρήνην οἶνῳ *to mingle the spring with wine*,—ἀκόλουδος τῇ φύσει *consistent with nature*, κοινωνία τοῖς ἀγαθοῖς *participation with the good*,—μάχεσθαι τύχῃ *to fight with fortune*, ἐρίξειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις *to quarrel (dispute, contend) with one another*, διαφέρεισθαι τοῖς πονηροῖς *to be at variance with the bad*.

a. So with PHRASES : Ἀθηναίοις διὰ πολέμον ἰέναι *to carry on war with the Athenians*, εἰς λόγους (χείρας) ἔρχεσθαι τινι *to come to words (blows) with any one*.

b. Here belong the ADVERBS ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order* : ἅμα τῇ ἡμέρᾳ *at day-break*, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud*, τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to these things*.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : οἱ πονηροὶ ἀλλήλοις ὅμοιοι *the bad are like one another*, οὐ δεῖ ἶσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν *the evil must not have equality with the good*, ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as Cyrus*, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα *this (name) is similar to Astyanax, and these resemble Greek names*, ὁ πάππος τε καὶ ὁμώνυμος ἐμοὶ *my grandfather, and of the same name with me*, σύμφηφος ἡμῖν εἰ *you are voting with us*, τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαι ἐστὶ *to make one's self like to another is to imitate*, ἀνομοίως ἀλλήλοις *in a manner unlike one another*.

a. In such cases, the form of expression is often abridged (881) : ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like (the dress of) the female slaves*.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men*, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα *the Lacedaemonians attacked the fortification with their land-army and their ships at the same time*. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative : ὁ Ἴππιος πεντακοσίους ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις *Hippias took 500 horsemen with their arms (the arms themselves, arms and all)*.

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, *σύγγνωθί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμίοις* they pressed hard upon the enemy, *ὃ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσιέναι τῷ δήμῳ* to come before the people, *παρίστασθαι (παρεῖναι) τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκεῖσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *BY* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδέλις ἔπαινον ἡδοναῖς ἐκτήσατο* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιοῦσθαι θανάτῳ* to be punished by death, *ἐδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινα λίθοις* to throw at one with stones, *ὁρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, Hm. *τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χράσθαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τούτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχῃ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπίασι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* "Ἑλλην a Greek by descent, *φύσει κακός* evil by nature, *Θάψακος ὀνόματι* Thapsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (ἐκείνῃ, ᾗ, πῇ) in this (that, which, what) way or manner, *ιδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τούτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν (προεῖχειν, λείπεσθαι) πλήθει* (μεγέθει, χρήμασι, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), *ισχύειν τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς ἑρρωμενέστεροι* firmer in their spirit, *τὸ πράττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει πρότερον τῇ δυνάμει ἐστί* action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταρσι μυαῖς ἔλαττον *less by four minae*, τῇ κεφαλῇ μείζων (*greater by the head*) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῶ *by much*, μακρῶ *by far*, ὀλίγῳ *by little*, etc., πολλῶ χείρων (*also πολὺ χείρων*, 552) *much worse*, τῷ παντὶ κρείττων (*better by all odds*) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated?* τοσοῦτῳ ἤδιον ζῶ ὅσῳ πλείω κέκτημαι *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μακρῶ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βία *it was not possible to get past in a violent manner*, or *by means of violence*.

611. DATIVE OF CAUSE: πολλάκις ἀγνοία ἑξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδὲν πενία δράσει *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαδοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡδέται *the divinity is pleased with just actions*, ἀχθεσθεὶς τῇ ἀναβολῇ *vexed at the delay*, τῷ Ἑκατονύμῳ χαλεπαίνοντες τοῖς εἰρημένοισι *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις *I am ashamed of the former errors*, ἡγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done :

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εἶδε μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιόντι μηνί *in the coming month*, τετάρτῳ ἔτει (*ἐνιαυτῷ*) *in the fourth year*;—also to ὥρα: χειμῶνος ὥρᾳ *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (*καιρῷ*) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (*for ἐν τῇ etc.*) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ* *without*, *πλὴν* *except*, *ἐνεκα* *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὥς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περί* *round about*, and, with *anastrophe*, *πέρι* *exceedingly*; *σὺν* *δέ* *and therewith*. Hd. has *ἐπὶ* *δέ* *and thereupon*, *μετὰ* *δέ* *and next*, *ἐν* *δέ* or *ἐν* *δέ* *δή* *and among the number*; also *πρὸς* *δέ*, *καὶ* *πρὸς*, *and besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἔνι* for *ἔνεστι* *it is possible*; in Attic poetry, *πάρα* for *πάρειμι* *to be present*. Hm. has also *ἐπι*, *μέτα*, for *ἔπεστι*, *μέτεστι*, etc.: similar is the imperative *ἄνα* *up!* (= *ἀνάστυθι*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 477) or substantives to which they belong: *ἐν* *δ'* *αὐτὸς* *ἐδύσετο* *νόροπα* *χαλκόν* *and he himself put on the shining brass*, *ἀμφὶ* *δὲ* *χαῖται* *ῥοις* *ἀΐσσονται* *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέν*, *δέ*, *γέ*, *τέ*, *γάρ*, *οὖν*, may be interposed after the preposition; other words, very rarely: *παρὰ* *γὰρ* *οἶμαι* *τοὺς νόμους* *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περί* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object *to* which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, *IN* a particular situation; for *coming* *TO* the situation, the accusative is used; for *passing* *FROM* it, the genitive: *μένει* *παρὰ* *τῷ βασιλεῖ* *he remains* (by the side of) *in the presence of the king*, *ἦκει* *παρ'* *αὐτόν* *he is come to his presence*, *οἶχεται* *παρ'* *αὐτοῦ* *he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* *they fell (into, and were) in the river*. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *στάς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there*, *τοῖς ἐκ Πύλου ληφθεῖσι* *to those taken (in, and brought) from Pylus*, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* *those in the market left their goods and fled (from it)*.

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς*, *ὥς*.

II. the Genitive: *ἀντί*, *ἀπό*, *ἐξ*, *πρό*,—also *ἄνευ*, *ἄχρι*, *μέχρι*, *ἐνεκα*, *πλήν* (614).

III. the Dative: *ἐν*, *σύν*.

Prepositions used with TWO cases, viz.

IV. the Accusative and Genitive: *διά*, *κατά*, *ὑπέρ*.

V. the Accusative and Dative: *ανά*.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί*, *ἐπί*, *μετα*, *παρά*, *περί*, *πρός*, *ὑπό*.

I. Prepositions with the Accusative only.

620. 1. *εἰς* (also *ἐς*) *into, to*; properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to *ἐξ* *out of*. It is used

a. of PLACE: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν* *the Siculi passed over from Italy into Sicily*, *εἰς δικαστήριον εἰσιέναι* *to (enter into) come before a court (of dicasts or jurors)*, *λόγους ποιέσθαι εἰς τὸν δῆμον* *to make an address to the people*, *εἰς ἀνδρας ἐγγράφειν* *to enrol among men (write into the list of men)*.

b. of TIME: *εἰς νύκτα* (to) *till night*, *εἰς ἡμᾶς* *to our time*, *ἐς τί* (to what time) *how long?* *εἰς ἐνιαυτόν* (to the end of a year) *for a whole year*, poet. *ἔτος εἰς ἔτος* *from year to year*. An action may be thought of as taking place when a certain time is *come to*; hence *εἰς* is also used for the time WHEN (613): *ἔδοκει γὰρ εἰς τὴν ὑστεραίαν ἤξειν βασιλέα* *for it was thought that on the next day the king would arrive*, *εἰς καιρόν* *in good time*, *ἐς τέλος* *finally*.

c. of MEASURE and NUMBER: *εἰς διακοσίους* *to the number of 200, about 200*, *εἰς τέτταρας* *to (the depth of) four men, four deep*, *εἰς δύναμιν* *to (the extent of one's) power, according to one's power*.

d. of AIM or PURPOSE: *χρήσιμον εἰς τὸν πόλεμον* *useful (toward) for the war*, *εἰς τόδε ἥκομεν* (to this end) *for this are we come*.

In COMPOSITION: *into, in, to*.

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hd.) has *ἐς* almost always. The poets use either form at pleasure.

621. 2. *ὥς* (cf. 614) *to*, only with persons:

Hm. *αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον* *a god always brings like to like*.

II. *With the Genitive only.*

622. 1. *ἀντί* (compare Ep. *ἄντα, ἄντην*; also *ἀντικρῦ*), as a separate preposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντί-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντὶ κασιγνήτου ξεινός δ' ἱκέτης τε τέτυκται* *in place of a brother* (equally esteemed and aided) *is a stranger and suppliant, ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι* *for a mortal body, to gain in exchange immortal glory.*

In COMPOSITION: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from a position on something*:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶζε* *from the (horses) car he sprang to the ground, ἀφ' ἵππου μάχεσθαι* *to fight (from a horse) on horseback.*

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) *since that day.*

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* *independent (from) in consequence of the peace, ἀπὸ ξυνθήματος ἦκει* *he is come by agreement.*

PHRASES: *ἀπὸ σκοποῦ* *away from the mark, without aim, ἀπὸ ταῦτομάτου* (from self-moved action) *without occasion, of itself, ἀπὸ στόματος λέγειν* *to speak (from mouth, not from a thinking mind) by rote, οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players.*

In COMPOSITION: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from a position in something* (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* *he is banished from Sparta.*

b. of TIME: *ἐκ παίδων* (from children, Lat. *a pueris*) *since childhood.* Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* *to make one speech after another, Hm. κακὸν ἐκ κακοῦ* *evil after evil.*

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* *he came of a worthy father.* Hence with *passive verbs* (instead of *ὑπὸ* with the gen.): *τιμᾶσθαι ἐκ τινος* *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) *according to the present circumstances, ἐκ τῶν ὁμολογουμένων ἔμοι τε καὶ σοί* *according to the truths admitted both by me and by thee.*

PHRASES: *ἐκ δεξιᾶς* *on the right hand, ἐξ ἴσου* (from equal ground) *on an equality, δῆσαι (κρεμάσαι) τι ἐκ τινος* *to bind (hang) one thing on another.*

In COMPOSITION: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* *before the door.*

b. of TIME: *πρὸ τῆς μάχης* *before the battle.*

c. of PREFERENCE: *πρὸ τούτων τεθνάναι μᾶλλον ἢ εἵλαιτο* *before these things he would rather choose death.*

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παίδων μάχεσθαι* *to fight for one's children* (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιῆσθαι* (to esteem in preference to much) *to consider as valuable, important, Hm. πρὸ δδοῦ* *further on the way.*

In COMPOSITION: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἄνευ* (poetic *ἄτερ*) *without*, Lat. *sine*.6. *πλὴν* *except*; often used as a conjunction, see Rem. r.7. *ἄχρι, μέχρι*, *until*; often used as conjunctions (877, 8).8. *ἔνεκα* (also *ἐνεκεν, εἵνεκα*, poet. *οὐνεκα*) has two meanings:a. *on account of, for the sake of* (with gen. of the motive, Lat. *causā*): τῆς ὑγιείας ἔνεκα χρώμεθα τῷ ἱατρῷ *for the sake of health, we employ the physician* (cf. *διὰ* with acc., 630 b).b. *as regards*: ἀσφαλῶς ἔζη, ἐνεκά γε τῶν συκοφαντῶν *he lived in safety, so far as the sycophants were concerned* (without danger from them).REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρίς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν* *except* is often used without a genitive, as a conjunction: poet. οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὅδε (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one?*III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί, ἐν*) *in*, = Lat. *in* with the ablative:a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τούτοις* *among these*, *ἐν δήμῳ λέγειν* *to speak* (among) *before the people*.b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.PHRASES: *ἐν ὅπλοις εἶναι* *to be* (in) *under arms*, *ἐν αἰτίᾳ ἔχειν τινά* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινά* *to be angry with one*, *πειράσομαι ἐν καιρῷ σοι εἶναι* *I will try to be* (in good time) *useful to you*, *ἐν προσθήκῃς μέρει* *in the* (part) *character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρῶτος ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἐλθούσι* *among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χειρὶ τιθέναι* *to put in one's hands*), see 618 a.IN COMPOSITION: *in, on*.NOTE. Rare poetic forms are *εἰν, εἰνί*.628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. in company with, in connection with (cf. *μετά* with the gen., 644):*ἐπαυδεύετο σὺν τῷ ἀδελφῷ* *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with* (the help of) *Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).IN COMPOSITION: *with, together*.IV. *With the Accusative and Genitive.*629. 1. *διὰ* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *dī-, dis-, asunder*: prop. through the space which separates two objects).*διὰ* with the GENITIVE:a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου ἀμυχανεῖν *to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵεναι *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβου γίγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχείων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσηνὴν διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίξειν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, *on account of* (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτόν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *di-, dis-*): διαφέρω = *differe*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο καρῆνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυτ' ἄχλυσ *a mist settled down upon his eyes, φέρε κατὰ χειρὸς ὕδωρ bring water (to pour) on the hands*. Hence *towards*: ἔπαινος κατὰ τινος *praise (directed) towards one*; but usually in a hostile sense, *against*: ψεύδεσθαι (κατὰ λέγειν, μάρτυρας παρέχεσθαι) κατὰ τινος *to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας ἐλεῖν *to take a city completely (from its highest point down)*, κατὰ ὥτου *in the rear (of an army)*.

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through, or unto*; *pertaining to, according to*:

a. of PLACE: κατὰ ῥοὴν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκείνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καδ' ἡμῶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἄριστον ὕδωρ *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καδ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἡμ. also ὑπείρ) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us.*

b. in derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one* (orig. over him, standing over to defend), ὁ ὑπὲρ τῆς πατρίδος κίνδυνος *the (peril) struggle for the fatherland*;—also in place of: ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι *I will answer in thy stead*;—and on account of: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαμονίζω *I congratulate you on account of your freedom.*—ὑπὲρ in the sense of *περί* concerning is rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war.*

634. ὑπὲρ with the ACCUSATIVE, *over, beyond*, of place and measure: Ἦμ. ὑπὲρ οὐδδὲν ἐβήσето *he passed over the threshold*, ὑπὲρ δύναμιν *beyond one's ability.*

In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. ἀνά (cf. adv. ἄνω *above*) originally *up* (opposed to κατά).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on*: ἀνά Γαργάρος ἄκρῳ *on the summit of Gargarus*, χρυσέῳ ἀνά σκήπτρῳ *upon a golden sceptre.*

636. ἀνά with the ACCUSATIVE, *up along*; passing over, through, or unto (cf. κατά with acc., 632):

a. of PLACE: ἀνά ῥοὺν *up stream*, ἀνά πᾶσαν τὴν γῆν *over the whole land*, Ἦμ. ἀνά στρατόν *through the camp.*

b. of TIME: ἀνά πᾶσαν τὴν ἡμέραν *(over) through the entire day.*

c. in DISTRIBUTIVE expressions: ἀνά τέτταρας *by fours.*

PHRASES: ἀνά κράτος *(up to his power) with all his might*, ἀνά λόγον *(up to) according to proportion*, ἀνά στόμα ἔχειν *to have in one's mouth, to talk about* (cf. δῖδ, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. ἀμφί (Lat. *amb-*) connected with ἀμφω *both*: properly *on both sides of*; hence *about* (cf. περί, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: Ἦμ. ἰδρώσει τελαμῶν ἀμφί στήθεσσι *the shield-strap will sweat about his breast*, Ἠδ. ἀμφί ἀπόδω τῇ ἐμῇ πείσομαι *τοι concerning my departure, I will obey you*, poet. ἀμφί φόβῳ *on account of fear.*

638. ἀμφί with the GENITIVE, *about, concerning*: Ἠδ. ἀμφί ταύτης τῆς πόλιος (about) *in the neighborhood of this city*, διαφέρεισθαι ἀμφί τινος *to quarrel about something.*

639. ἀμφί with the ACCUSATIVE, *about*, of place, time, measure, occupation: ἀμφί τὰ ὅρια (about) *close to the boundaries*, ἀμφί τούτων τὸν χρόνον *about this time*, ἀμφί τὰ ἐξήκοντα *about sixty* (Lat. *circiter sexaginta*), ἀμφί δείπνον *πονεῖν to be busy about the supper.*

PHRASES: οἱ ἀμφί τινα *a person with those about him, his friends, followers, soldiers, etc.*; hence even οἱ ἀμφί Πλάτωνα *Plato, as head of a philosophic school.*

In COMPOSITION: *about, on both sides.*

640. 2. ἐπί *on, upon.*

ἐπί with the DATIVE :

a. of PLACE : Ἦμ. ἐπὶ χθονὶ σίτον ἔδοντες *eating bread upon the earth, ἐπὶ τῇ θαλάσῃ οἰκεῖν to live (close upon) by the sea.*b. of TIME : ἐπὶ τούτοις *after these things, thereupon.*c. in OTHER RELATIONS : ἐπὶ τοῖς πράγμασιν εἶναι *to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖς εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαίρειν to rejoice (on the ground of) on account of something ;—especially of the AIM, on which an action proceeds : ἐπὶ παιδείᾳ τοῦτο ἔμαδες in order to an education hast thou learned this ;—and the CONDITION, on which an action depends : ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.*

641. ἐπί with the GENITIVE :

a. of SPACE,——to denote the place *where* : Κύρος προῦφαίνετο ἐφ' ἄρματος *Cyrus appeared upon a chariot, ἐπὶ τοῦ εὐωνύμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses ;—or the place whither : ἐπὶ Σάμου πλεῖν to sail (upon) toward Samos.*b. of TIME : ἐπὶ Κροίσου ἄρχοντος *while Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.*c. in OTHER RELATIONS : ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' ἑαυτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).*642. ἐπί with the ACCUSATIVE, *to (a position) upon, unto : ἀναβαίνειν ἐφ' ἵππον to mount on horseback, ἐπὶ δεξιὰ toward the right.*PHRASES : ἐπὶ πολὺ *to a great distance, ὡς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμέ so far as I am concerned.*In COMPOSITION : *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.643. 3. μετὰ (akin to μέσος *medius*) *a-mid, among.*μετὰ with the DATIVE, poetic, chiefly Epic : Ἦμ. Ἐκτορα ὅς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men.*644. μετὰ with the GENITIVE, *with, implying participation (cf. σύν, 628) : μετὰ τῶν συμμαχῶν κινδυνεύειν to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πενίας old age along with poverty.*

645. μετὰ with the ACCUSATIVE :

a. *to (a position) among or along with, poetic* : Ἦμ. ἰὼν μετὰ ἔθνος ἐτάλρων *going among the multitude of his friends, Ἦμ. ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει he went with his spear after (in pursuit of) Automedon.*b. *after (so as to be with something, and obtain or secure it), poetic* : Ἦμ. βῆναι μετὰ πατρὸς ἀκοῦήν *to go after (in quest of) tidings of a father, Ἦμ. πόλεμον μετὰ θωρήσσοντο they were arming for war.*c. *after, in time of order* : μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war, μετὰ θεοῦς ψυχὴ θεϊότατον (after) next to the gods, the soul is (a thing) most divine.*PHRASES : μετὰ χεῖρας ἔχειν *to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).*

In COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πάρ, παρὰ) *alongside of, by, near*.

παρὰ with the DATIVE: Hm. παρὰ νηυσὶ κορωνίσσι μινυῖναι *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, at my side) *is some experience*.

647. παρὰ with the GENITIVE, *from beside, from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μανθάνειν, ἀκούειν) παρὰ τινος *to take (learn, hear) from some one*. Very rarely, and only in poetry, without the meaning "from": ναιετάων παρ' Ἰσμήνου ῥεΐδρων *dwelling by the currents of Ismenus*.

648. παρὰ with the ACCUSATIVE, *to* (a position) *beside, unto*; also *along by*:

a. of PLACE: Hm. τῷ δ' αὖτις ἵτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἀχέων παρὰ θῖνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὖξεται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, trans-gressing it) the opposite of κατὰ with acc. (632 c).

PHRASES: παρὰ μικρὸν *by little, within a little*, παρὰ μικρὸν ἦλθον ἀποθανεῖν *I came near dying*, παρὰ πολὺ νικᾶν *to be* (victorious by much) *completely victorious*, παρ' οὐδὲν ποιεῖσθαι *to esteem as naught*.

In COMPOSITION: *beside, along by or past, aside, amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἔνδυε περί στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεύμενος κτεάτεσσι *fighting* (about) *in defence of his possessions*, ἔδεισαν περί τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about, concerning* (Lat. de): βουλευόνται περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἴγυπτον *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίας *engaged about philosophy*.

In COMPOSITION: *around, (remaining) over, surpassing* (with adjectives = Lat. per in permagnus).

For Hm. περί as adverb *exceedingly*, see 615.

652. 6. *πρός* (Hm. also *προτί, ποτί*) *at* or *by* the front of, cf. *παρά*, 646), akin to *πρό*.

πρός with the DATIVE:

a. *at*: ὁ Κύρος ἦν *πρός* Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *ποτὶ δὲ σκῆπτρον βάλε γαίῃ* *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν *προςέχετε* *πρὸς τούτῳ* *apply your mind to this*.

b. *in addition to*: *πρὸς τούτοις* *in addition to these things, furthermore*, *πρὸς τοῖς ἄλλοις* *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς Θράκης κείσθαι* *to be situated over against Thrace*, τὸ *πρὸς* ἐσπέρας *τείχος* *the westward wall*, cf. *πρός* with acc.; —similarly in *swearing*: *πρὸς θεῶν* *before the gods, by the gods*. So *πρὸς πατρός* (μητρός) *on the father's (mother's) side*, *πρὸς Πρωταγόρου εἶναι* *to be on the side of Protagoras*, *πρὸς τινος λέγειν* *to speak on one's side, in one's favor*, Hm. *πρὸς γὰρ Διὸς εἰσι ξένοι* *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural* or *appropriate* on the part of some one: *πρὸς ἱατροῦ ἐστι* *it is the way of a physician*, οὐκ ἦν *πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. *παρά*, 647): ὕλβος *πρὸς* θεῶν *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπό*, 656 b): *πρὸς τινος φιλεῖσθαι* *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. to the front of): *ἔρχονται πρὸς ἡμᾶς πρέσβεις* *embassadors come to us*, *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (before) the people*.

b. *towards*: *πρὸς βορρᾶν* *towards the north*;—especially of DISPOSITION or RELATION toward some one: *πιστῶς διακείσθαι πρὸς τινα* *to be faithfully disposed towards one*, *πρὸς βασιλέα σπονδὰς ποιῆσθαι* *to make a truce with the king*, *δικάζεσθαι πρὸς τινα* *to carry on a law-suit against one*.

c. *with a view to, in reference to*: *πρὸς τὸ ἐαντῷ συμφέρον* *in order to his own advantage*, *πρὸς τί με ταῦτ' ἐρωτᾷς* (to what end) *for what do you ask me this?* *πρὸς ταῦτα* (in view of these things) *therefore*, *διαφέρειν πρὸς ἀρετὴν* *to differ in respect to virtue*, τὰ *πρὸς τὸν πόλεμον* *the things pertaining to the war*, *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς ἡδονήν, χάριν* *with a view to please, gratify* (one's self or another), *πρὸς βίαν* *by (resort to) force, forcibly*, *πρὸς ὀργήν* *in anger, angrily*, οὐδὲν *πρὸς ἐμέ* *it is nothing to me*.

IN COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπό* (Hm. also *ὑπαί*) *under* = Lat. *sub*.

ὑπό with the DATIVE: *ὑπὸ τῷ οὐρανῷ* *under the heavens*, *ὑπὸ τῷ ὄρει* *at the foot of the mountain*, *ὑπ' Ἀθηναίους εἶναι* *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρῃσιν ἀλούσα* (Troj) *conquered (under) by our hands*.

656. *ὑπό* with the GENITIVE:

a. of PLACE: *ὑπὸ γῆς* *under the earth*;—hence in some expressions of DEPENDENCE: *ὑπ' αὐλητῶν χορεύειν* *dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. of AGENCY, with PASSIVE VERBS or those of passive meaning: *τιμᾶσθαι ὑπὸ τῶν πολιτῶν* *to be honored by the citizens*, ἡ πόλις ἐάλω *ὑπὸ τῶν Ἑλλήνων* *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. OF CAUSE: ὑπὸ γήρας ἀσθενὴς ἦν he was weak by reason of old age.

657. ὑΠὸ with the ACCUSATIVE:

a. OF PLACE, prop. *to* (a position) *under*: Ἡμ. ὑπὸ πόντον ἐδύσετο κυμαίνοντα he dived under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἡλίζοντο they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦ ποιεῖσθαι to bring cities and nations under their power.

b. OF TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511-23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα μικρὰ δὴ ἐξ ἰκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ *than* (see 585-6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινὶ κινδύνῳ ᾧσι, πολλῶ χεῖρον αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτιστος αὐτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείους ἢ βελτίους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοθέτης βελτίων ἢ κατ' ἀνδρωπον a lawgiver better (than according to man) than consists with man's nature, μείζω ἢ κατὰ δάκρυα πεπόνθασι they

have suffered things too great for tears, βελτίους ἢ ὑπὸ δώρων παρατρέπεσθαι too good to be seduced by gifts, ἐλάττω δύναμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.

d. ἦ is sometimes irregularly omitted, when πλέον (πλεῖν) more or ἑλάττω (μείων) less is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων they kill not less (than) 500 of the men. The same adverbs, with or without ἦ, may be used for any case or number of the adjective: thus in the last example, μείων = μειόνας; ἀπέθανον οὐκ ἑλάττω (= ἐλάττωτες) τῶν εἴκοσι there fell not less than 20, ἐν πλέον (= πλεόσιν) ἢ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle ἦ, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι ὁ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) a shameful life, μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου consider nothing as of more account than (lit. before) justice, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥραν a cold more severe than (lit. in comparison with) the ordinary season, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακοῖοι πλείω ἐπορίσαντο the Syracusans provided more than (lit. in relation to) all the rest, ὁ πόλεμος οὐχ ὕπλων τὸ πλέον ἀλλὰ δαπάνης war is not a thing of arms so much as of expense (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκέστερον the more independent position is more desirable (than another less independent), μή τι νεώτερον ἀπαγγέλλεις do you report anything newer (than we know already)? ἁμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι it is better to be governed by a divine and intelligent being.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιώτερον εἰπεῖν though it is rather a funny thing to say.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος a very wise man.

664. Strengthened Forms. The superlative is strengthened by various additions, especially by a prefixed ὥς or ὅτι, less often ἦ (in poetry also ὅπως):

ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, ἢ ῥᾶστα in the easiest manner. Sometimes ὥς and ὅτι are used together: ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be. The adj. pron. οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα I see that our affairs are not in the very best condition, ὅντος πάγου οἷον δεινοτάτου there being a frost of extreme severity.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι to *want (things) in that way, in which they (the things wanted) are least*, ἐν τούτῳ ὃ τι βραχυτάτον ἐστι in *that space which is shortest*, ἐμὲ ὡς τοῦτο ὃ τι βέλτιστόν ἐστι γενέσθαι *that I should become as that which is best*, πάγου τοιούτου οἶος δεινότατός ἐστι a *frost of that sort which is most severe*.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with ὅτι): διηγῆσομαι ὡς ἂν δύνῃμαι διὰ βραχυτάτων I *will state in the briefest terms I am able*, οἱ Λακεδαιμόνιοι σίτῃ ἥ ἂνυστὸν μετριωτάτῃ τρέφουσι the *Lacedaemonians support life with an amount of bread as moderate as possible*, ἤγε στρατιὰν ὅσην πλείστην ἐδύνατο he *led as large an army as he could*.

665. a. The superlative is also strengthened by δὴ annexed: μέγιστος δὴ the *very greatest*. For ἐν τοῖς with superl., see 627.—A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος not *least* = *very great* (an example of *litotes*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν being *able to render most aid* (as one man, i. e.) *beyond any other one man*.

b. Sometimes μάλιστα is added to the superlative: διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε through the *laws ye are most of all greatest*. So μᾶλλον is sometimes found with the comparative: αἰσχυνηρότερος μᾶλλον τοῦ δέοντος *bashful more than he ought to be*.

666. The PARTICIPLES never form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὤψει αὐτόν thou *also wilt see him* (thou as well as others). Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (πυνθάνομαι, οἶμαι) as *I hear (learn, think)*.

668. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is *emphatic*: εἶδον αὐτήν I *saw her*, αὐτὸς ἔφη (ipse dixit) he *himself* (the master) *said it*.

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or *emphatic* (= Lat. ipse): ὁ ἀνὴρ αὐτὸς or αὐτὸς ὁ ἀνὴρ the *man himself* (538 b).

So with various shades of meaning: ἐπιστήμη αὐτὴ knowledge *in itself* (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτὴ διδάσκει agriculture *itself also* (as well as other pursuits) *affords much instruction*; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺ κρείσσω εἶναι I *believe our city by itself (alone) to be much superior in strength*; αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται the *soldiers being angry of themselves*

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράς *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδης τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλευστέον (sc. ὑμῖν) εἰς τὰς τριήρεις αὐτοῖς ἐμβάσι (σου) *must sail, having yourselves gone on board of the triremes*, οὐχ οἶδντε ἀμελῇ αὐτὸν ὄντα (sc. τινά) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them*, οὓς δὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν *such as they did not find, they made a cenotaph for them*.

For δ αὐτός *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land)*, ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τούτων ἦρξε Κύρος οὐχ ἑαυτῷ ὁμογλώττων ἦν *Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφίσιν αὐτοῖς συνειδοτας *emulate those who are conscious (with themselves) in their own minds of no evil*, τὸν κωμάρχην ἔχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαρσκευος εἶναι *I (seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔξειν ὃ τι χρῆσεσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οὗ, οἷ, etc.) are in Attic *always* used as indirect reflexives; but οὗ and εἷ are rare in Attic prose, and οἷ is seldom emphatic: ἐγκλήματα ἐποιούντο, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας Apollo is said to have played Marsyas, when contending with him (Apollo) in respect to skill.

b. In Hm., οἷ, οἷ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ῆς, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him;—yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μνήσασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς we must question ourselves. —In Hm., the possessive pronoun ὅς (ἐός) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοισι, etc.): διελεγόμεθα ἡμῖν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμους κατήσχυνε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἐ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἐ αὐτόν, οἱ αὐτῷ, σοι αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτόν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ ὑμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ills of me, unhappy one, Hm. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use :

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* : as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b) : ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν *our own actions we do not speak* ; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent : τὰ σφέτερα αὐτῶν (or τὰ ἐαυτῶν) εὐ τίθεςθαι *to manage well their own affairs*. The forms ἐμὸς αὐτοῦ (-ῆς) σὸς αὐτοῦ (-ῆς) are poetic : the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used in stead ; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an *objective* genitive : εὖνοια ἡ ἐμή *good-will to me* (not my good-will to another) ; so σὴν χάριν (as a favor to thee) *for thy sake*.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. Ὀδε *this* (here) is used of something *near* or *present* ; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place :

αἴτιος Χαιρεφῶν ὅδε *Chaerephon here is to blame for it*, poet. δρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *I see Jocaste coming hither from the house*, ἱππεῖς οὗτοι πολέμοι φαίνονται *there are seen horsemen of the enemy* ("those horsemen" would be expressed by οἱ ἱππεῖς οὗτοι), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us*.

679. In referring to an object already mentioned, οὗτος is generally used ; but ὅδε, in reference to an object yet to be mentioned : ἔλεξαν ταῦτα *they said these things* (before stated), ἔλεξαν τάδε *they said these things* (which follow). The same distinction exists also between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιούδε, τοσούδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition : οὐ τοῦτο μόνον ἐννοοῦνται, τί πεύσσονται *they think not of this alone, what they shall suffer*. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished : Κῦρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition : παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων *from those, I think, (viz.) from such as never were hostile*.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force :

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the one who furnished the seed, he is responsible for what grew from it*. So αὐτός, but without emphasis : περάσσομαι τῷ πάππῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him*.

For καὶ ταῦτα and that with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person : οὗτος, τι ποιεῖς *you there, what are you doing* (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, οἷος*, etc.) are often used where the antecedent is indefinite: *πείζονται οὗς ἂν* (= *οὕστινας ἂν*) *ἡγῶνται βέλτιστους εἶναι* *they obey* (those, any) *whom they may think to be best*.

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: Hd. *ἐπέβυρψε Πολυκράτεια ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε* *he desired to destroy Polycrates*, (as being a person) *on whose account he was ill spoken of*. Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσσε* *what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τί βούλονται* *he asked what they wanted*.

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλονται*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τὶ*, may express indefiniteness, not in respect to the particular object, but in regard to its nature or quality:

ὁ σοφιστὴς πέφανται τις ἔμπορος *the sophist has been shown to be* (not some one who trades, but one who pursues some trade) *a sort of trader*. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι* *lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): so *τοιαῦτ' ἅπαντα* (not some things of that kind, but) *things of some such kind*, *μέγας τις* *of some magnitude*, *ἐν βραχεῖ τινι χρόνῳ* *in a pretty short time*, *τριάκοντά τινας ἀπέκτειναν* *they killed* (some thirty) *about thirty*, *ὀλίγοι τινές* *some few*.

a. So *τι* with adverbs: *σχεδόν τι* *pretty near*, *μηδέν τι* *πάνυ διωκόμενοι scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δειπνεῖν ὃ τι τις ἔχει* *whatever one* (and another) *has, he* (they) *must make a supper of it*.

c. *Τίς* is sometimes used with an implied notion of importance: poet. *ἤχρεις τις εἶναι* *you pretended to be somebody* (of consequence), *λέγειν τι* *to say something* (worth while): so *οὐδὲν λέγειν* *to say nothing* (worth while).

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march*; πράττειν tr. *to do*, intr. εἶ (κακῶς) πράττειν *to (do, i. e.) succeed well (ill)*; ἔχειν tr. *to have, hold*, intr. ἔχε δὴ (hold) *stop now, ἔχ' ἡρέμα, ἡσυχῇ (hold) keep still, καλῶς ἔχει Lat. bene se habet, it is well.*—In English, this is still more common, as in the verbs *to move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν *to throw*, μεταβάλλειν (to throw from one place to another) *to change* tr. and intr., εἰσβάλλειν and ἐμβάλλειν *to make an invasion, also (of rivers) to empty*; διδόναι *to give*, ἐνδιδόναι *to give in, surrender* tr. and intr., ἐπιδιδόναι *to advance, improve*; κόπτειν *to cut*, προκόπτειν *to make progress*; φέρειν *to bear*, διαφέρειν *to differ*.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative use*): ὁ Κῦρος κατέκαυσε τὰ βασιλεια *Cyrus burnt the palace, i. e. caused it to be burnt*.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: πράττεσθαι χρήματα *to get one's self money*;—otherwise, intransitive: ἀπέχεσθαι (to hold one's self away) *to abstain*.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι *to wash (one's self)*, τρέπεσθαι *to turn (one's self)*, ἐπιδείκνυσθαι *to show one's self*, ἵσταςθαι *to set one's self*, καλύπτεσθαι *to cover one's self*. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: παύειν *to make cease*, παύεσθαι (to make one's self cease) *to cease*; φαίνειν *to show*, φαίνεσθαι (to show one's self) *to appear*; πείθειν *to persuade* (cause to believe), πείθεσθαι (to make one's self believe) *to trust, comply*.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* *they will get the start either in harming us or in securing themselves.*

689. 2. The INDIRECT MIDDLE,——in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR *one's self*:

πορίζειν to procure, *πορίζεσθαι* (χρήματα) to procure (money) for one's self, *σπᾶσθαι τὸ ξίφος* to draw (for one's self) one's own sword, *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), *Ἡμ. αὐτὸς ἐφέλκεται ἄνδρα σιδήρος* the iron itself draws the man to it. Thus too, *ὁ νομοθέτης τίθησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίθεται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρέπομεθα τοὺς πολεμίους* we turn the enemy from ourselves, put them to flight, *ἀποδόσθαι ναῦν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκομαι τὸν υἱόν I procure instruction for my son (make others teach him for me), *παρατίθεμαι δεῖπνον* I have a meal served up to me (make others serve it for me); *δανείζω* I lend, *δανείζομαι* (I make one lend to me) I borrow; *μισθόω* I let for hire, *μισθοῦμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,——in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τινος* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰρεῖν* to take, *αἰρεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἄρχω* I begin (in advance of others, opposed to *ὕστερῶ* am behind), *ἀρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); ὁ ῥήτωρ γράφει νόμον *the orator (writes) proposes a law*, ὁ κατήγορος γράφεται τὸν ἀδικήσαντα *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, ὑποσχεῖσθαι (to hold one's self under) *to undertake, promise*; Indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to (make live again) re-animate*; Subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by ὑπό with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατευόμενα *the things done in making war, military operations*, τὰ σοὶ πολιτευμένα *thy political course or conduct*.

c. Dependent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιάσθηναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; Mid. αἰρεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. αἰρεῖσθαι, Aor. αἰρεθῆναι, *to be taken, also to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present, past, and future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
“	at a past	“ Imperfect	έγραφον <i>was writing</i>
bro't to pass	at a past	“ Aorist	έγραψα <i>wrote</i>
“	at a future	“ Future	γράφω <i>shall write</i>
completed	at the present	Perfect	έγγραφα <i>have written</i>
“	at a past	“ Pluperfect	έγεγράφειν <i>had written</i>
“	at a future	“ Fut. Perf.	γεγράφομαι <i>shall have</i> <i>[been written]</i>

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοί διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικὴς ἀπολέσας τι δᾶστα οἶσει *a reasonable man, when he has lost anything, will bear it very easily*.——For a similar use of the AORIST, see 707.

698. PRESENT FOR PERFECT. The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικάω *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικέω *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἔκω *I am come*, οἶχομαι *I am gone*, are only used in this way.

699. PRESENT FOR PAST OR FUTURE. In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called HISTORICAL PRESENT; it is freely interchanged with the historical tenses (263): Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἤγειτο Ἀρχίδαμος ἐπὶ τοὺς πολεμίους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a FUTURE event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαίω after having said a little, *I am already coming down*. This is the general use of εἶμι *I (am going, i. e.) am about to go* (405 a).

700. PAST FOR PRESENT. Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πρᾶσσε μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα negotiate with Artabazus, whom *I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγὴ this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the same time. It is used also in reference to past actions frequently repeated, and in reference to past states or conditions:

Ημ. ὕφρα μὲν ἡὺς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὐποτε μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, τοὺς ἐπιόρκους καὶ ἀδίκους ὥς εὖ ὠπλισμένους ἐφοβεῖτο the perjured and unjust he was afraid of as (thinking them) well armed.

702. IMPERFECT OF ATTEMPTED ACTION. The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προΐεναι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of continued action, it is sometimes found in the PRESENT: thus δίδωμι *I am* (proposing to give) offering, Ημ. τέρποντες πυκινῶς ἀκαχήμενον· οὐτι δὲ θυμῷ τέρπετο endeavoring to amuse (Achilles) in his grievous affliction· but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιῆσθαι τὸν λόγον μήτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper, εἰκός ἦν it were fitting.*

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them (the authors) what they meant.*—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he (would say) was accustomed to say.*

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρε *Apollo invented archery and medicine and divination*, Ηἴμ. τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος *θεοειδής, βῆ δ' ἰδὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξείνον δῆδα δύρησιν ἐφειστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all, Δαρεῖος Κύρον μεταπέμπεται (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε Darius sends for Cyrus from the government of which he (made) had made him satrap.* The aorist is thus used with the temporal conjunctions, ἐπεὶ, ὥς, ὅτε, *when*, as in Latin the perfect with *postquam, ubi, ut*: ὥς ὁ Κύρος ᾔσθετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσε the associations of the bad a little time (is wont to) dissolve.* It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Ηἴμ. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἄρχειν to exercise dominion, *ἄρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ισχύειν* to be strong, *ισχύσαι* to grow strong; *σιγᾶν* to be silent, *σιγῆσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεσθαι* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσῆσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, just before the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἐπ-ῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔδου* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἄν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπιорκήσεις thou (wilt) shalt not swear falsely*. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς wilt thou not wait?* *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί* (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἄν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εὖ οἶδα ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν ὅτον σίτον ὀνησόμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἄγειν (ἄξειν, ἀγαγεῖν) εἰς Ἀσίαν (in Asiam vos ducturus sum) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταδμὸς, ἔνθα ἔμελλον καταλύσειν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (τί) οὐ μέλλω—*; has a peculiar meaning, *how (why) should I not—?* *πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μύμνημαι (from μυνήσκω: I have recalled to mind, and hence) *I remember*, Lat. *memini*; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφίεσμαι (from ἀμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα *I (have put confidence) have confidence in*; πέφυκα *I (have been produced) am by nature*; ἔστηκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ὕλωα *I (have suffered destruction) am ruined*. Here belong also the perfects οἶδα *know*, ἔοικα *am like*, εἶωδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμεν *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a simple *future*: μεμνήσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἶμι *to be*: ἂν ταῦτ' εἰδῶμεν, τὰ δέοντα ἐσόμεθα ἐγνώκοτες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅποταν ὀργιζώμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθυδήμῳ ὅτι πάντες ἔτοιμοι εἶεν μανθάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὅπως ἂν σὺ κελεύῃς *I will act as you may command (be commanding)* Lat. *sic agam ut tu me agere jubebis*, οἶκ' ἐθέλουσι (ἤθελον, ἐθέλησουσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκώς *I appear (appeared, shall appear) to have done thee no wrong, οὐ βουλευέσθαι ὕρα, ἀλλὰ βεβουλευέσθαι it is time, not to be consulting, but to have consulted (finished and decided)*, Ἐξέρξῃς ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, προήγεν ἐκ τῶν Σάρδεων *when Xerxes learned that the Hellespont was bridged over (already, ὅτι ἔξενκτο), he led forward from Sardis, ἦκεν ἄγγελος λέγων ὅτι Σπέννης λελοιπὼς εἶη τὰ ἄκρα there came a messenger saying that Syennesis had left the heights, οὐδεμία παραίνεσις ἱκανοὺς ποιεῖν ποιήσει, ἢν μὴ πρόσδεν ἡσκηκότες ὥσι no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

σύ μοι ἀποκρίναι *do thou answer me*, μὴ θαυμάσητε, ἐὰν παράδοξον εἶπω τι *be not amazed, if I say something surprising*, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι *the thirty gave orders to lead away Leon, that he might be put to death*, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγιμος γενέσθαι *he desires (desired, will desire) to become famous*.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to *single* or *transient* actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον *it is difficult to execute (in continued action), to command (a single, transient act) is easy*; εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλαῖς λέγων τὸν αὐτὸν λόγον *if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement*.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an *incipient* state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence :

Κροῖσος ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus having crossed the Halys will destroy a great empire*, παθὼν δὲ τε νήπιος ἔγνω (707) *by (previous) suffering even a fool becomes wise*.

a. Properly, the Aor. Part. represents the action only as *introduced* (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Ἡμ. δέισας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε *and (having become afraid) in fear he sprang from his throne and cried*. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means* or *manner*: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me*.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἐπέμψε) *the Indians said that the king of the Indians had sent them*, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι *the Cyclopes are said to have lived in Sicily*.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected :

ὅ τι δὲ ποιήσει, οὐ διεσήμηνε *but what he would do, he did not indicate*, ἀδύνατα πράξειν ὑπισχνοῦνται *they promise (that they will perform) to perform impossible things*, ξυνήσαν βουλευσόμενοι *they came together for consultation (about to consult, cf. 789 d)*.

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is, was, or will be*. It is used when the *reality* of the action is *affirmed, denied, or questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded or requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come now, let me read you the testimonies*.

b. with *μή*, to express something *prohibited or deprecated* (723 a): *οὐὲ τοῦτο ποιήσης* (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety or advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξεσθε ἡμᾶς, ἢ ἀπίωμεν *will you receive us, or shall we go away?* Ἡμ. πῶς τίς τοι πρόφρων ἔπεισιν πείδηται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with *μή*, in expressions of *anxiety or apprehension*: *μή ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν* *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired,—may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, *μή οὐ* is used: Ἡμ. *μή νύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέμμα θεοῖο* (there is danger) *indeed that the staff and wreath of the god may not avail thee*.

e. In Ἡμ., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: *οὐ γὰρ πῶ τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι* *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, *ἄν* is sometimes added: *οὐκ ἄν τοι χραίσμη δῶρ' Ἀφροδίτης* *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be) :

οἱ θεοὶ ἀποτίσαιτο may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *αἰ*), *εἴδε* (Hm. *αἶδε*), *εἰ γάρ, ὥς* : *εἴδε σὺ φίλος ἡμῖν γένοιο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἔρις ἀπόλοιτο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴδε, εἰ γάρ* (746). The *imperfect, aorist, or pluperfect* is used, according as the contrary reality would be expressed by a *present, an aorist, or a perfect* :

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴδε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ᾤφελον* (ought) with the present or aorist infinitive : *ᾤφеле μὲν Κύρος ζῆν* O that Cyrus were living :—the particles of wishing may be prefixed, *εἴδ' ᾤφελον, εἰ γὰρ ᾤφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions :

τοῦτο γένοιτ' ἄν this might take place, *πολλὰς ἂν εὖροις μηχανὰς* thou couldst find many contrivances, *οὐκ ἂν ἀρνηθεῖν* I would not deny it, *ποῦ δῆτ' ἂν εἴεν οἱ ξένοι* where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἂν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλοίμην ἂν* I should like (velim, for "I wish"), *ᾠρα ἂν συσκευάζεσθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission : *λέγοις ἂν ὥς τάχιστα* (you might speak) speak at once.

c. In poetry, the potential optative is also used *without ἄν* : Hm. *ῥεῖα θεός γ' ἐδέλω καὶ τηλόθεν ἄνδρα σάωσαι* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition :—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλέπαινε* *do not be offended*;—otherwise, by *μὴ* with the *aorist subjunctive*: *μὴ χαλεπήνῃς* *do not take offence* (720 b), *ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῇς ἔτι Τροίας* *do this for me, child, and don't be lingering, nor mention Troy any more*.

b. For the third person, *μή* can be used also with the aorist imperative: *ἀλλὰ γὰρ μὴ θρῆνόν τις τοῦτον τὸν λόγον νομισάτω* *but let not any one regard this discourse as being a lamentation*.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) *ὅτι οὐκ ἔνταῦθα εἴη* (dependent sentence) *but they answered that he was not there*; *τὸν κακὸν δεῖ κολάζειν* (principal), *ἵν' ἀμείνων ᾖ* (dependent) *we must punish the bad man, that he may be better*; *εἰ θεοὶ τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do any thing shameful, they are not gods*.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον *fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἴρηκα οὔτε λέγομι ἔν* *this I neither have said nor would say*.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: *μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη* *reproach no one with misfortune, for fortune is fickle*;—or *ἐπεὶ ἡ τύχη κοινὴ ἐστί, μηδενὶ συμφορὰν ὀνειδίσης* *since fortune is fickle, reproach no one with misfortune*.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἤρōμην Ἀφροβὸν εἴ τινες παρήσαν ὅτ' ἀπελάμβανε τὴν προῖκα* *I asked Aphrobus whether any persons were present when he received the dowry*, *ὅτ' ἀπελάμβανε τὴν προῖκα* depends on *εἴ τινες παρήσαν*, and this again depends on *ἤρōμην Ἀφροβὸν*. So too an *infinitive* or *participle* may have a sentence depending on it: *οἶμαι αὐτὸν ἐρεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα* *I suppose he will say that the decree is without force*, *ὁκνοῦντες μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγουσι* *fearing that they might be deprived (of them) they speak to Dexippus*.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called PROLEPSIS (πρόληψις *anticipation*).

Thus καὶ μοι τὸν υἱὸν εἶπέ, εἰ μεμάθηκε τὴν τέχνην (= καὶ μοι εἶπέ εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην) and tell me whether my son has learned his art, Hm. Τυδείδην δ' οὐκ ἂν γνούς ποτέροισι μετήν you could not distinguish to which party Tydides belonged, καὶ τῶν βαρβάρων ἐπεμελείτο ὥς πολεμεῖν ἱκανοὶ εἴησαν he took care also that the barbarians should be in condition to make war. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων κούρην Βρισηὸς and among them shall be the daughter of Briseus, whom I then took away. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The INDICATIVE in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, ἡγγέλθη ὅτι Μέγαρα ἀφίστηκε *it was announced that Megara was in revolt*, εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν *if there are gods, there are also works of gods*, ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *these things they were doing until darkness came on*,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη *I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The SUBJUNCTIVE expresses *possibility with present expectation*—that which *may be realized* in present or future time.

Thus in FINAL sentences: παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ *he calls in physicians, that he may not die*;—in CONDITIONAL sentences: ἐὰν ἔχωμεν χρήμαθ', ἔξομεν φίλους *if we have property, we shall have friends*;—in RELATIVE sentences: ἅττ' ἂν σοι φαίνεται βέλτιστα, ταῦτα ἐπιτέλει *whatever things may appear to thee best, these execute*:—also *Subjunctive of Deliberation* in DEPENDENT QUESTIONS: ἀπορῶ τοῦ (244) πρῶτον μνησθῶ *I am in doubt what I should mention first*.

729. 3. The OPTATIVE often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be realized*, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present or future time*; the *optative*, if it denotes *past time*.

Thus in FINAL sentences: παρεκάλεσεν ἰατρούς, ὅπως μὴ ἀποθάνοι *he called in physicians, that he might not die*;—in RELATIVE sentences: ἅττα βέλτιστα φαίνοντο, ταῦτα ἐπετέλει *whatever things might appear best, these he was executing*;—*Optative for Subj. of Delib.* in DEPENDENT QUESTIONS: ἠπόρουν τοῦ πρῶτον μνησθῆν *I was in doubt what I should mention first*.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλευοντο εἰ κατακαύσωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men*, ἢ εἰ ἄλλοι τῶν δικαίων τύχῳσι, τὰ ὑμέτερά αὐτῶν ἀνηλίσκετε *that the others (may) might obtain their just rights, you expended your own resources*.

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency of past action*; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἴ τις ἀντίποι, εὐθὺς τεθνήκει *if any one opposed (as happened from time to time), he was immediately put to death*, ἐπεμπε ταῦτα οἷς ἡσδεις τύχοι *he was sending (occasionally) those things with which he happened to be pleased*, ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο *as soon as they had eaten something (one company after another), they got up and continued the march*.

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἂν (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν *Cleānor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποθάνοιμεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν *then it was understood that the barbarians had sent the man*, ἀνήροντο ὅστις εἶη *they inquired who he was*, οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους *the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy*, εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἵναί *he said that if any city should make war against (another) city, he would go against it*.

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρω τίς εἰμι (never τίς ὦ) *do not ask me who I am*, Lat. ne me interrogas quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect assertions are introduced by *ὅτι* or *ὥς that*: indirect questions, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. οἱ δὲ ἀπεκρίναντο *ὅτι οὐκ εἶδέν* *but they answered that they did not know*, or. recta οὐκ ἴσμεν *we do not know*; or. obl. οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, or. recta τί πείσομαι *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρόμην Ἀφοβὸν εἴ τινες παρήσαν *I asked Aphobus whether there were any present*, or. recta ἄρα παρήσαν *τινες were any present?* τοῦτο γιγνώσκω, *ὅτι τόλμη δικάα καὶ θεὸς συλλαμβάνει this I perceive, that with righteous daring a divinity also co-operates.*

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμη δικάα καὶ θεὸς συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον *ὅτι ἱκανοὶ ἔσμεν but they said (that) "we are able,"* instead of *ἱκανοὶ εἶεν* or *εἰσὶ they were able*. Sometimes the two are found together in the same connection: *μετὰ τοῦτον ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εὔηδες εἶη* (or. obl.) *ἡγεμόνα αἰτεῖν παρὰ τοῦτου ᾧ λυμαινόμεθα* (or. recta) *τὴν πρᾶξιν after him another rose, showing that it was a foolish thing to ask a guide from this man* (Cyrus), *for whom we are ruining his enterprise.*

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους they said that those indeed had transgressed, but they themselves were upholding the laws, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; *Τισσαφέρνης Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλε Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta Κῦρος ἐπιστρατεύει.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: λέγει ὥς οὐδέν ἐστιν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, ἦδει Ἀφοβὸς σαφῶς ὅτι ἐξελεγχ-

θήσεται *Aphobus knew clearly that he (will be) would be convicted*, ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came some one announcing that Elatea (has been) had been taken*, πολὺν χρόνον ἠπόρουν τί ποτε λέγει ὁ θεός *for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: ἐπείδοντο τῷ Κλεάρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have* (direct μόνος φρονεῖ *he alone has the mind*).

b. SUBJUNCTIVE (*of deliberation*, 720 c): βουλεύομαι πῶς σε ἀποδρῶ *I am considering how I shall escape from you*, οὐκ εἶχον ὃ τι γένωνται *they knew not what (they should become) would become of them.*

c. OPTATIVE (*potential opt.* with εἴν, 722): οὐκ οἶδ' ὃ τι εἴν τις χρήσαιτο στρατιώταις οὕτως ἀδύμῳς ἔχουσι *I know not what any one could do with soldiers in this state of discouragement*, εἶπεν ὅτι ὁ ἀνὴρ εἴν ἀλώσιμος εἴη *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless* (direct κενὸς ὁ φόβος ἐστὶ), Τισσαφέρνης διαβάλλει (699) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ *Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him*, Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα *Cyrus said that their march would be against the king* (direct ἡ ὁδὸς ἔσται), ἠρώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον *I asked Polycles whether he had sailed away with money* (direct ἄρα ἀνέπλευσας;), ἔλεγον ὅτι Κύρος μὲν τέθνηκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariaeus had fled.*

a. The *hypothetical indicative* (746b) never changes to an optative in the indirect sentence: οὐκ ἦν ὃ τι αὐν ἐποιεῖτε μόνοι *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): ἐβουλευόμην πῶς σε ἀποδράνῃ *I was considering how I should escape from you* (direct πῶς ἀποδρῶ *how shall I escape?* Subj. of Delib.), οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήρουντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (direct παραδῶμεν *shall we give up?*).

a. It must be observed that the form ἠγνόουν ὃ τι ποοῖεν (*nesciebant quid facerent*) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do*.

738. When two or more connected sentences stand in the *oratio obliqua*, depending on the same principal verb, these uses of the optative (736–7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus ἔλεγον πολλοὶ, ὅτι παντὸς ἄξια λέγει (735), χειμὼν γὰρ εἴη (direct ἐστὶ) *many said, that he says things worthy of all (heed), for it was winter*, ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἐλογίζοντο ὡς, εἰ μὴ μάχονται, ἀποστήσονται αἱ πόλεις (direct *ἐὰν μὴ μαχώμεθα, ἀποστήσονται*) *they considered that, if they should not fight, the cities would revolt, Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν ὅτι δύναιτο ἀγαθόν* (direct *βουλεύσομαι ὅ τι ἂν δύνωμαι*) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions *ἵνα, ὥς, ὅπως* (and *Hm. ὅφρα*), *that, in order that, —μή, or ὅπως (ὥς, ἵνα) μή, that not.*

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728–9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖᾳ ἡγεμόνος ὁ δῆμος ᾗ *the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* *he intends to destroy the bridge, that you may not cross, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζοντο* *they were launching the triremes, that in these they might save themselves, ἐδόκει ἀπιέναι, μὴ ἐπίδεσις γένοιτο τοῖς καταλελειμμένοις* *it was thought best to return, lest an attack should be made on those left behind.*—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντέμω* *to be brief* (sc. *I say only this*); *ἵν' ἐκ τούτων ἄρξωμαι* *to begin with these things.*

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἐπρασεν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about, Ἀβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ* *Abrocomas burned the vessels, that Cyrus (may not) might not cross.* In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of present purpose, to represent the attainment as a mere possibility (730): *τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται γένοιτο* *the law stands thus, that no deception might occur.* The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἔξωδέν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without.*

741. With *ὥς* or *ὅπως*, the particle *ἂν* (*Hm. κέ*) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἂν μάθης, ἀκουσον* *hear, that you may learn* (as you will, if you hear).

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δικαιοτάτα ἔζη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For *ὅπως* with the future indicative, see 756. For the result expressed with *ὥστε*, see 770–71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by μή *lest, that*; or, if it is negative, by μή οὐ. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μή ἐπιλαθώμεθα τῆς οἰκάδε ὁδοῦ *I am afraid we may forget the homeward road*, φοβεῖτο μή οὐ δύναιτο *he feared that he might not be able*, Φίλιππος ἐν φόβῳ ἦν μή ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him*, οἱ Ἀθηναῖοι τοὺς συμμαχούς ἐδεδίεσαν μή ἀποστῶσι (729 a) *the Athenians were afraid that their allies (may) might revolt*. Other words of fearing are φροντίζω *to think anxiously*, φυλάττομαι *to beware*, ὑποπτεύω *to suspect*, ὁράω *to see to it*, σκοπέω *to consider*, etc.

a. After expressions of fearing, μή and ὅπως μή are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μή ἥδονας εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures*;—especially when the fear relates to something already past: φοβούμεθα μή ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both*.

b. After such words as ὁράω and σκοπέω, μή often introduces something suspected as probable, i. e. conjectured (rather than feared): ἄρχει μή οὐ τοῦτο ᾗ τὸ ἀγαθόν *take heed lest this may not be the (genuine) good*. The indicative is then used in regard to something conceived as a reality: ὅρα μή παίζων ἔλεγε (look to it lest he spoke in jest) *see whether he did not speak in jest*.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *IF*, Greek εἰ, or εἰάν (for εἰ ἂν, cf. Hm. εἴ κε) contracted ἦν, ἂν (*α*). The latter often takes ἂν (*α*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, εἰ with the indicative;

in the conclusion, the indic. without ἂν, or the imperative.

Thus εἰ τοῦτο πεποίηκας, ἐπαινέσθαι ἄξιός εἰ *if thou hast done this, thou art worthy to be praised*, εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἦξει *if the Medes (shall) suffer anything, the danger will come to the Persians*, σοὶ εἰ πῇ ἄλλῃ δοκεῖ, λέγε καὶ δίδασκέ *if to thee it appears otherwise, speak and instruct me*.

a. The *past tenses* of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): ἐξῆν σοι ἀπίνειν ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι *you were at liberty to depart from the city, if the laws did not please you* (in the present ἐξίστι—, εἰ μὴ ἀρέσκουσι); εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι *if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I*.—If ἂν is used with the past tense in the conclusion, the supposition is always of the second kind; if ἂν is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, εἰ with a past tense of the indicative ;
in the conclusion, a past tense of the indicative with ἄν.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aoist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aoist*, or a *perfect*.

Thus εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἡγοῦμην αὐτόν *if I saw Philip doing what was just, I should regard him as very admirable* (but I do not see—, and do not regard him thus), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done these things, if I had not ordered him* (but I ordered him, and he did them), εἰ περὶ καινοῦ τινος πράγματος προυτίθετο λέγειν, ἐπέσχον ἂν *if it were proposed to speak on any new matter, I should have waited* (but this is not proposed, and I did not wait), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα *if you had not come, we should be marching against the king* (but you came, and we are not marching), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long* (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε *Agamemnon would not have been master of the islands, if he had not been possessor of a naval force* (but he was possessor of a navy, and was master of the islands).—And, less often, the *aoist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): εἴ τις σε ἥρετο, τί ἂν ἀπεκρίνω *if any body asked you, what would you answer?* (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle ἄν is sometimes omitted: ἡσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήσην *I should be ashamed, if I had been deceived by one who was an enemy*.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and *with some present expectation* that it may be realized. We have then,

in the condition, εἰάν with the subjunctive ;
in the conclusion, the indicative (principal tenses),
or the imperative.

Thus πάντ' ἔστιν ἐξευρεῖν, εἰάν μὴ τὸν πόνον φεύγῃ τις *it is possible to find out all things, if one shun not the toil*, ἣν τις ἀνδιστῆται, πειρασόμεθα χειροῦσθαι *if one resist, we shall try to subdue him*, εὐλαβοῦ τὰς διαβολὰς, κὰν ψευδεῖς ᾧσι *avoid calumnies, even if they be false*.

a. The *aoist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: νέος ἂν πονήσῃς, γῆρας ἔξεις εὐδαλές (si juvenis laboraveris, senectutem habebis jucundam) *if you toil (shall have toiled) while young, you will have a thriving old age*.

b. Hm. sometimes uses εἰ alone, instead of εἰάν (εἰ ἄν, εἰ κε), with the subj. In Attic, this is very rare: Soph. ἄνδρα, κεί τις ἥ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν *for a man, even if he be wise, to learn much (more) is no disgrace*.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, εἰ with the optative;

in the conclusion, the optative with ἂν.

Thus εἰ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ if a man should possess wealth, but (should) make no use of it, would he be happy? εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., ἂν (κέ) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with ἂν in the conclusion, is called the POTENTIAL OPTATIVE, cf. 722 a.

749. There is a very different use of the optative with εἰ, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: ἐπορευόμην, ἵνα, εἰ τι δέοιτο, ὠφελοῖν αὐτόν I was going, in order that I might aid him, if he should have any need of it (present πορεύομαι, ἵνα, ἔάν τι δέηται, ὠφελῶ). —In the oratio obliqua, after verbs of past time, the optative is often used with εἰ, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκὼς εἴη Cleander said that he did not praise Dexippus, if he had done these things (or. recta οὐκ ἐπαινῶ, εἰ πεποίηκε); ἐδήλωσε Κῦρος ὅτι ἑτοιμός ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο Cyrus showed that he was ready to fight, if any one should come out (or. recta ἑτοιμός εἰμι, ἔάν τις ἐξέρχηται). Cf. 738.

a. The optative with εἰ is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: εἴ ποὺ ἐξελάνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιήγε τὸν Κῦρον as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνοις ἂν if you mean this, you might be in error, ἔαν ἐδελήσῃτε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' ὀξὺ νόησεν Ἀφροδίτη and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be *implied* in other forms of expression: δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτουργε by yourselves (i. e. if you had been left to yourselves) ye would have perished long ago. It may be implied even in a *co-ordinate* sentence: οὐκ ἐσθίουσι πλεῖω ἢ δύνανται φέρειν, διαβραγείην γὰρ ἂν they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθωσαν • φροντίδων ἥδη πάντα πλέα* *let children be born* (= if they are born), *all things now are full of cares.*

752. **CONDITION OMITTED.** This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* *I should wish* (*εἰ ἐδυνάμην* if I had the power, as I have not), *βουλοίμην ἂν* *I should wish* (*εἰ δυναιίμην* if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. **CONCLUSION OMITTED.** This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω • εἰ δὲ μή, καὶ παρὰ τῶν προγεγεννημένων μαρθάνετε* *if then I instruct you well enough* (*καλῶς ἔχει* *it is well*, or *οὕτω διδάσκεσθε* *be instructed thus*); *but if not, learn from the men of former times.*—For *aposiopesis*, see 883.

754. **VERB OMITTED IN CONDITION OR CONCLUSION.** This may occur in the cases 508 a, b, c:

χαρίζεσθαί σοι βούλομαι • καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή (sc. *βουλοίμην*) *I wish to gratify you; for indeed I should be even insane, if I did not wish it, φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι* *fearing, like a boy, to be cut* (prop. *ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη* *as he might fear, if he were a boy*).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἀξίός ἐστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus also is worthy* (856 b), *ὑπάκουσον, εἴπερ πάποτ' ἀνθρώπων τινί* (sc. *ὑπήκουσας*) *obey, if ever yet (you obeyed) any man, οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ* (for *εἴπερ τινὰ σφάλλει, σφάλλει σέ*) *us then it does not deceive, but, if (any one), thee, εἰ δὲ τῷ σοφώτερος φαῖναι εἶναι, τοῦτ' ἂν* (sc. *φαῖναι*, etc.) *if in any respect I should say that I was wiser, in this (I should say it).*—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους* *for we see not (any, if we do not see these few) except these few.* But *εἰ μὴ διὰ* *except* for must be explained by supplying an idea of *hindrance*: *ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* *it appeared that they would have taken all things, (if not prevented by) except for his delay.*

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπήγει τὰ χρήματα • εἰ δὲ μή, πολεμήσειεν ἐφ' αὐτοῖς *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them.* *Εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: *ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε • εἰ δὲ μή, ἀντιτείνετε* *if I seem to you to speak truth, agree with me; but if not, oppose.* It is often used after negative sentences, where we might expect *εἰ δέ*: *μὴ οὕτω λέγε • εἰ δὲ μή, οὐ θαρβήνῃς με* *ἐξεῖς* *do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident.* So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω • εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* *if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.*

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or adverbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω δ τι πρῶτον λάβω *I (have not) know not what I should first take*; OPTATIVE OF WISHING (721), ὁρῶ σε διώκοντα ὧν μὴ τύχοις *I see thee pursuing what (I pray) thou mayst not obtain*; POTENTIAL OPTATIVE (722), ὑμεῖς ἔστε παρ' ὧν ἂν κάλλιστα τοῦτο μάθοι *you are of those from whom one might best learn this*; HYPOTHETICAL INDICATIVE (746 b, 752), οὐκ ἤδελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἤδιστ' ἦν ἀκούειν *I did not wish to say such things to you as would be most agreeable for you to hear* (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίζετε *you must believe the actions, which (I bid you) consider as the surest test of the truth*, poet. οἶσθ' ὃ δρᾶσον; *knowst thou what thou art to do?*—or the subjunctive with imperative meaning: ἐκαθέζετο Ἄνυτος ὕδε, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has set down here, to whom let us give a part in the investigation*.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, ὅπως *how, that, in order that*, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκοπεῖ ὅπως τὰ πράγματα σωθήσεται *see to it that the state be preserved* (lit. *how the state shall be preserved*), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς βασιλείας ποιήσεις *consider anxiously that you may do nothing unworthy of the royal office*. For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκοπεῖ *look to it that thou be present at the evening*, ὅπως περὶ τοῦ πολέμου μηδὲν εἰπῇς (sc. φυλάττου *take heed that thou say nothing concerning the war*).

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἄν, in a case of *present* uncertainty (728);

the opt. without ἄν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without ἄν), or the imperative.

Thus δ τι ἂν μέλλης εἰρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ *whatever you may be going to say, first consider it in your mind* (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. ὃν δ' αὖ δῆμον τ' ἀνδρα ἴδοι βοῶντά τ' ἐφείροι, τὸν σκῆπτρῳ ἐλάσασκε *but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre* (= if he saw any one bawling, he struck him), ὃς ἂν τούτων τι δρᾷ, τελευτάτω *whoever may do any of these things, let him die* ἰκετεύουσιν (699) ὕψ' ἐντυγχάνοιεν μὴ φεύγειν *they*

entreat whomsoever they might fall in with not to flee, ἔφασαν ἐρεῖν ὅποια ἂν δύ-
νῳνται κρᾶτιστα (729 a) *they declared that they would say such things as they best*
(can) *could*, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they were destroy-*
ing all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένομεν ἑκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον • ἐπειδὴ δὲ ἀνοι-
χθεῖν, ἤειμεν πρὸς τὸν Σωκράτη *we waited each time until the prison should be*
opened; but when it was opened, we went to Socrates (if it was opened at any
time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζῶσι,
πονεῖν *those who are born must toil as long as they live* (if they live for any
length of time, they must toil so long), ἐπεσθε ὅπῃ ἂν τις ἡγῆται *follow where*
any one may lead you (if one lead you anywhere), ὡς ἂν τις χρήσῃται τοῖς πράγ-
μασι, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν *in whatever way one may conduct his*
affairs, in the same way must the end also turn out.

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the
infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in
immediate connection with the relative word: it even unites with some
relative adverbs, giving *compound* forms, — ὅταν, ὅπῃ, ἐπὶ ἄν or ἐπὶ ἄν (Hd.
ἐπὶ ἄν), ἐπειδὴ, from ὅτε, ὅποτε, ἐπεὶ, ἐπειδὴ. — But ἄν is sometimes *omitted*,
even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι
οὐ ἐπανελεύσων οἱ πρέσβεις *a truce has been made, until the ambassadors*
shall have come back. Still more rarely is ἄν found with the *optative*.

760. a. The *aurist subjunctive* with ἄν is often nearly equivalent to
the Latin *future perfect* (747 a): ἐπειδὴ πάντα ἀκούσητε, κρίνατε *when*
you (shall) have heard all, then judge.

b. The subjunctive with ἄν is sometimes found in cases of *past uncertainty*
(729 a): πολεμεῖν οὐπω ἐδόκει δυνατόν εἶναι, πρὶν ἂν ἱππέας μεταπέμψωσι *it did*
not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The *optative*, used in hypothetical relative sentences, implies *past*
expectation, and very often with the idea of *indefinite frequency* (729 b):
ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον *as often as the*
Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a *mere possibility*
(730): ποτὶ δὲ ἢ πόλις στήσῃ, τοῦδε χρὴ κλέειν *if the city should instal any one*
as ruler, him it is necessary to obey. This is regularly the case, when the prin-
cipal verb is an opt. of mere possibility: ἐκὼν ἂν θρέψαις (or εἰ γὰρ ἔχῃς) ἄνδρα
ὅστις ἐθέλοι ἀπερύκειν τοὺς ἀδικούντας *σε you would gladly support* (or, O that
you might have) *a man who would be willing to keep off those that injure you.*

761. A hypothetical relative sentence takes the *indicative*, when it
expresses an event *assumed as real* (cf. 745): οὓς μὴ εὕρισκον, κενοτάφιον
αὐτοῖς ἐποίησαν (= εἴ τις μὴ εὔρῃ) *if they failed of finding any, they*
made a cenotaph for them. Such sentences, though very common, have
nothing peculiar in the use of the mode. But, if negative, they take μή,
not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb :—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs : πᾶσιν ἀδεῖν χαλεπὸν (sc. ἐστὶ, 508 a) *to please all is difficult*, ἐξῆν μένειν *it was possible to remain*, ἔδοξε προῖέναι *it seemed best to proceed*, οὐχ ὑμῖν προσήκει (πρέπει) τοὺτους φοβεῖσθαι *it does not become you to be afraid of these*, λέγεται τὸν Κύρον νικῆσαι *it is said that Cyrus conquered*.—The infinitive may also stand as the *predicate* : τοῦτο μαρτυρεῖν καλεῖται *this is called learning*.

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (verba sentiendi et declarandi) : οἶεται δεῖν *he thinks it is necessary*, ἀκούω πάντας παρῖναι *I hear that all are present*, ὁμωμόκατε δικάσειν *ye have sworn to give judgment*, κινεῖσθαι τὰ πάντα ἀποφαινόμενος *maintaining that all things are in motion*.

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to *produce* (or *prevent*) an action : δύνανται ἀπελθεῖν *they can go away*, μεῖζόν τι ἔχω εἰπεῖν *I have something greater to say* (can say it), οὐ πέφυκας δουλεύειν *thou art not formed to be a slave*, πλουτεῖν ἐθέλει *he wishes to be rich*, φοβοῦμαι λέγειν *I am afraid to speak*, ἔγνωσαν τὸν ποταμὸν διαβῆναι *they determined to cross the river*, τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from marching hither?* ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς *I advise you to know yourselves*, αἰτοῦνται τοὺς θεοὺς δίδοναι *they ask the gods to give*.—So with the impersonal δεῖ *it is necessary*, χρῆ *it behoves* (strictly, something requires, urges, 494) : δεῖ (χρῆ) μ' ἐλθεῖν *I must (should) come*.

c. sometimes with other verbs : ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρεῖν *the city was in danger of being wholly destroyed*.

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action :

Ξενοφῶν τὸ ἡμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp*, παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ κατεῖν *I yield myself up to the physician to cut and cauterize*, πίνειν δίδοναι *to give one (something) to drink*.

766. The infinitive may stand in *apposition* with the subject or object : αὕτη μόνῃ ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στέρησθαι *this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὥρα καθεύδειν *it is not a time to be sleeping*, ἀνάγκη ἐπιμελείσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, οὐκ ἦν ἀνίστασθαι *there was an unwillingness to rise up*, οὐδεὶς φθόνος λέγειν *there is no (grudge) objection to speaking*, — ποόθυμος (ἐτοῖμος) κίνδυνον μένειν *eager (ready) to abide danger*, ἱκανὸς (δαινός, πιδανός) λέγειν *able (skilful, persuasive) in speaking*, ἄξιος πληγὰς λαβεῖν *worthy to receive blows*, χαλεπὸν εὐρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγήσασθαι τὰ πραχθέντα *but the time is (too) short to relate what was done* (659).

For οἶος, οἶδστε, ὅσος, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: ἄξιος θαυμάζειν *worthy of admiration* (that one should admire him) = ἄξιος θαυμάζεσθαι *worthy to be admired*.

768. The infinitive is used with ἢ *than* after comparative words:

poet. νόσημα μείζον ἢ φέρειν *a disease (greater than that one should bear it) too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.—ὥστε is usually added with the infinitive: ἤσθοντο Ἐκδικὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that Ecdicus had too small a force to assist his friends*. Cf. 659. For infinitive with τοῦ after comparatives, see 781.

769. After πρίν (prius) *before*, ἢ is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν *before laying down the commencement properly, I think it vain to speak about the end*. Hm. uses πάρος in a similar way: πάρος τάδε ἔργα γενέσθαι *before these works were brought to pass*. Instead of πρίν alone, we often find πρότερον . . . πρίν, or πρόσθεν . . . πρίν (and in Hm. πρίν . . . πρίν, or πάρος . . . πρίν): οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πείθονται *some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with ὥστε to denote the RESULT:

τοῖς ἡλικιώταις συνεκέκρατο, ὥστε οἰκείως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them*. The infin. with ὥστε may also denote the PURPOSE (as a result to be attained): πᾶν ποιῶσιν, ὥστε δίκην μὴ δίδναι *they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): ἐξῆν τοῖς προγόνοις ἔρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For ἐφ' ᾧ with the infinitive, see 813.

771. Both πρίν and ὥστε are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: εἰς τῇ

ὑστεραὶν οὐχ ἦκεν, ὥςδ' οἱ Ἕλληνες ἐφρόντιζον *on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην I must not go hence before I have suffered punishment* (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν *so to speak, to use this* (rather strong) *expression*, (ὥς) συνελόντι εἰπεῖν (*sc. τινί*, cf. 601 a) *to speak concisely*, ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου (μικροῦ) δεῖν *sc as to want little of it, almost*, τὸ νῦν εἶναι *for the present*, κατὰ τοῦτο εἶναι *in this relation*, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἡγγεῖλαν τὸν Κύρον νικῆσαι *they reported that Cyrus had conquered*, συνέβη μηδένα τῶν στρατηγῶν παρεῖναι *it chanced that no one of the generals was present*, — τὸν ἄδικον ἄνδρα φημὶ ἄδλιον εἶναι *I assert that the unjust man is miserable*, καὶ οἱ μὲν εὐχοντο ὥς δολίους ὄντας ληφθῆναι *and some desired that they should be taken as being treacherous*.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks*, where σώζειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἅττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην κατалаμβάνειν τὴν θύραν “*after such conversation*,” he said, “*they went away: but when they came to the house, they found the door open*.”

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἄδειν χαλεπὸν (*sc. τινὰ for any one*) *to please all is difficult*, οὐχ ὥρα καθεύδειν *it is not a time (for one) to be sleeping*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful (for me) to hear*.—A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (*sc. τινὰ*) μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι *such things (a man) may know by measuring and counting*.

775. 2. when it is the same as the *subject* of the *principal* verb:

ὁμωμόκατε δικάσειν *ye have sworn to give judgment* (that you will give), φοβούμαι λέγειν *I am afraid to speak*, πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι *they do every thing in order not to suffer punishment* (that they may not suffer).—A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός *Alexander declared that he was son of Zeus*, ἐγὼ οὐχ

ἡμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee, οἱ δοκοῦντες πάντων σοφώτατοι εἶναι those who seem to be wisest of all.*

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly: τοῦτο ἐκὼν εἶναι οὐ ποιήσω I shall not do this of my own will.*

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἐνωτοὺς πρώτους γενέσθαι ἀνθρώπων *the Egyptians believed that they themselves were created first among men, εἰ οἴεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.*

776. 3. when it is the same as the *object* of the *principal* verb:

τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from coming hither?* τὸ ἡμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp, ὑμῖν συμβουλευὼν γινῶναι ὑμᾶς αὐτοὺς I advise you to know yourselves.*—A predicate-accoun with the infinitive takes the case of the preceding object: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible, παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι it becomes every ruler to be prudent; —but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρεי αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους it is advantageous for them to be friends rather than enemies.*

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: ὁ Κῦρος ἡγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἡγγέλθη τὸν Κῦρον νικῆσαι *it was reported that Cyrus had conquered, αὐτὸς μοι δοκῶ ἐνθάδε καταμενείν it seems to me that I myself shall remain here, δίκαιος εἰ ἄγειν ἀνθρώπους (thou art just to lead men) it is just that thou shouldst lead men, ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι (they are probable to suffer) it is probable that they will suffer the same.*—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κῦρον νικῆσαι, σὲ δίκαιόν ἐστιν ἄγειν ἀνθρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη ὅτι ὁ Κῦρος ἐνίκησε, by prolepsis ἡγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἡγγέλθη ὁ Κῦρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar *prolepsis*, when the principal verb is *transitive*: thus, proper form ἡγγειλαν ὅτι ὁ Κῦρος ἐνίκησε, by prolepsis ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησε, and with the infin. ἡγγειλαν τὸν Κῦρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first (condition) of happiness*, τὸ ἁμαρτάνειν (sc. αὐτοὺς) ἀνθρώπους ὄντας οὐδὲν θανααστόν (sc. ἐστὶ) *it is no wonder that being men they should err*.

780. ACCUSATIVE: πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν *endeavor to secure, as far as possible, the understanding of those things which you wish to pursue*. Especially with the prepositions εἰς or κατὰ in reference to, διὰ by reason of, ἐπὶ or πρὸς in order to, παρὰ in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι *do you think you would not be injured on account of being a foreigner?* πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένος *will trained to having only moderate wants*.

a. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν *they are without hope as regards the invasion of our land*, τίς Μήδων σου ἀπελείφθη τὸ μή σοι ἀκολουθεῖν *what one of the Medes remained away from you, so as not to follow you (as to the not following)?* Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πιεῖν *desire of drinking*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ἀήθης τοῦ κατακοῦειν τινός *unaccustomed to obeying any one*, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible*, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι *he is careful (of being) to be as wise as possible*. So with many prepositions, as ἐξ from, in consequence of, πρὶ before, prior to, περὶ concerning, ἔνεκα on account of, ὑπὲρ for the sake of, διὰ by means of, ἀνευ without, aside from; and with some adverbs, as ἔξω εἶναι τοῦ κακῶς πάσχειν *to be out of reach of injury*.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων, σκοποὺς καθίσταμεν *that the hare may not escape out of the nets, we set watchers*.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκίας σώζεσθαι *these things were no bar to the preservation of the Phocians*. Especially as dative of means, cause, or manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἵεναι *he has triumphed by marching first against the enemy*, αἱ καλῶς πολιτευόμεναι δημοκρατίαι πρόεχουσι τῷ δικαιότεραι εἶναι *well conducted democracies are superior in being more just*. Also with prepositions, as ἐν in, ἐπὶ on the ground of or on condition that, πρὸς in addition to: ἐν τῷ ἑκάστον δικαίως ἄρχειν ἡ πολιτεία σώζεται *when each administers his office justly, the order of the state is preserved (in and through the just administration)*.

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σοῦ πυθέσθαι* (independent construction *μάλιστα ἄν πυθοίμην*) *I think that I should learn best from you*;—and with expressed condition (748): *δοκεῖτέ μοι (777) πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι* (indep. *βέλτιον ἄν βουλεύσαισθε*), *εἰ τὸν τόπον τῆς χώρας ἐνδυμηδείητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κῦρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι* (indep. *ἄριστος ἄν ἐγένετο*) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): *τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκλησθαι ἡγεῖτο* (indep. *εἴ τινες ταῦτα ἡγνόουν, ἀνδραποδώδεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. *παῖδα δ' ἐμολῶσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι* *release to me my dear child, and accept the ransom*, Hm. *Ἰφιδάμω νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, σὺ, *Κλεαρτίδα, τὰς πύλας ἀνοίξας ἐπεκδεῖν* *do thou, Clearidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἄγυ ἃς ἔχουσα (= *πόλις εὐρύναντα* Hm., or *πόλις ἣ εὐρέας ἄγυιὰς ἔχει*) *a city having broad streets*, *αἱ καλούμεναι Αἰδίου νῆσοι* *the so-called islands of Aëolus, ὁ παρὼν καιρὸς* *the present occasion.*—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχὼν *whoever happens*, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους *we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ δράσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, πρὸς τὸ τελευταῖον ἐκβάν ἑκαστον τῶν πρὶν ὑπαρξάντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείνου τεκῶν (563 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714-18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τοῖτοις ἀναγινωσκομένοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο Alcibiades, *while yet a boy, was admired* (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτᾳ ἐφορεύοντος Λύσανδρος εἰς Ἐφεσον ἀφίκετο *while Archytas was ephor, Lysander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time*, εὖ (καλῶς) ποιῶν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα *they despatched Alcidas with the ships*. Observe also such forms as φλυαρεῖς ἔχων *thou art trifling* (holding on to it) *continually*, ἀνοίγε ἀνύσας *open with despatch*, ἤκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι ὥσι *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: τούτων τῶν κερδῶν ἀπείχοντο αἰσχροὶ νομίζοντες εἶναι *from these gains they abstained, because they considered them to be shameful.*—Thus τ παθῶν *having suffered what?* and τί μαθῶν *having learned what?* are used in asking, with surprise or severity, the reason of some fact: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε *for with what idea did you insult the gods?*

d. END. The future participle often denotes purpose: παρελήλυθα συμβουλεύσων ὑμῖν *I have come forward to advise you, τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δάσονται* *it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment* (lit. give justice).

e. CONDITION: τοῖς Ἀθηναίοις πολεμοῦσιν ἔμεινον ἔσται *it will be better for the Athenians, if they make war.*—Even an attributive participle may imply a condition on which the verb depends: ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται *the man who is not whipped is not educated* (if not whipped, he is not educated). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἔρχεσθαι μὴ δίδόντα μισθόν *it is not possible to command without giving pay* (774).

f. CONCESSION (cf. 874): τὸ ὕδωρ εὐωνότατον ἄριστον ὅν *water is the cheapest (of all things), though it is the best, ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγαγε τὴν εἰρήνην ὅμως γοι, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.*

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολλάζειν *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.*

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι *while Pericles was their leader, the Athenians accomplished many noble works, τούτων λεχθέντων, ἀέστησαν καὶ ἀπῆλθον* *after these things were said, they rose up and went away.*

b. MEANS: τῶν σωμάτων δηλυνόμενων, καὶ αἱ ψυχὰς ἁρρωστώτεραι γίγνοντα. *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.*

c. CAUSE: οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα *because you are not doing any of your duties, your affairs are in bad condition.*

d. CONDITION: οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων (= εἰ μὴ ὑμεῖς ἐκελεύσατε) *I should not have come here, if you had not commanded it, poet. γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου (= εἰ θεὸς τεχνῶτο) every thing would come to pass, should a divinity contrive.*

e. CONCESSION: πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι *though there are many wild animals on land and sea, this one is the greatest.*

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἐντεῦθεν προΐόντων, ἐφαίνετο ἵχνια ἵππων* as *they* (the army of Cyrus) *were proceeding from thence, there appeared tracks of horses*, ὕντος (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *εἶμι* *to be* cannot be omitted, where the sense requires it, as in σοῦ παιδὸς ὕντος (but Lat. *te puero*) *when thou wert a boy*. Except in connection with the adjectives *ἐκόν* and *ἄκων*, which closely resemble participles: *ἐμοῦ ἐκόντος* *with my consent*, *ἐμοῦ ἄκοντος* *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς*, Lat. *Cyrus, Croeso victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰπὼν ἔδοξε*) *when he had said these things, he appeared to Astyages to say something (important)*, *διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ* (= *διαβεβηκότι Περικλεῖ ἡγγέλθη*) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: *οὐδεὶς, ἔξδν εἰρήνην ἄγειν, πόλεμον αἰρήσεται* *no one, (it being permitted him) when he is permitted to keep peace, will choose war*, *προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλάσποντον, ᾤχόμεν διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste*, *κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον δὲ ἐν νυκτὶ ἄλλῃ τῷ σημῇναι* *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: *οὐδεὶς τὸ μείζον αἰρήσεται, ἔξδν τὸ ἔλαττον* (sc. *αἰρεῖσθαι*) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίνεσθαι* *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οὕτως ἔχοντος or ἐχόντων* (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ* *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After *ὥς* (795 e) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες ἐργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὀμιλίαν κατάλυσιν οὖσαν ἀρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue*, *σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς* *they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσηκόν αὐτῷ τοῦ κλήρου μέρος* *since a part of the inheritance belonged to him*, *δόξαντα δὲ ταῦτα* *but these things having been resolved on* (also *δοξαν ταῦτα*, where perhaps *ποιεῖν* should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσήλθομεν εἰς τὸν πόλεμον ἔχοντες τριῆρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῷ τείχει πρεσέβαλον ἀσθενεῖ καὶ ἀνδρώπων οὐκ ἐνόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἴτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθύς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρα εὐθύς ἀποβιβηκότει ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξύ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἅτε* (also *οἷον, οἷα*) with the participle gives a CAUSAL meaning: *κατέδαρδε πᾶν πολὺ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην ποδοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *δανυμάζονται ὥς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἵνα πρὸς τὴν ἐκκλησίαν ἦκοιεν, ὥς δὴ συγγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ὦν, βελτίων ἂν γένοιτο* though thou art so wise, thou couldst become better. In Hm., the *καί* and *πέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἦδ' ἡδέως γέλασαν* but they, although troubled, laughed pleasantly at him; or *πέρ* alone is used in the same sense: *ἀχνύμενοί περ.*—*Ὅμως* yet with the principal verb, expresses the same meaning: Hd. *ὑστερον ἀπικόμενοι τῆς συμβολῆς ἡμέροντο ὅμως δεῖσθαι τοῖς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε αἰὲν περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, *ἴσθι λυπηρὸς ὧν κινῶ* *that you are offensive*.

b. to the OBJECT: *ὁ πόλεμος ἔπαυσεν ἡμᾶς αἰὲν περὶ τῶν αὐτῶν βουλευομένους* *the war compelled us to cease consulting forever on the same matters*, *οἶδα αὐτὸν λυπηρὸν ὄντα* *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with *εἶμι* *to be*, *ὑπάρχω* *to be* (orig. to begin to be), *ἔχω* (to hold one's self, and hence) *to be*,—*φαίνομαι* *to appear* (802), *φανερὸς* (δηλὸς) *εἶμι* *to be manifest*, *εἶκα* *I seem*.—So with verbs of SHOWING (causing to appear): *δείκνυμι* (δηλῶ, ἀποφαίνω) *to show*, *ποιέω* *to represent*, *ἐξελέγχω* *to convict*, *ἀγγέλλω* *to announce*, *ὁμολογέω* *to acknowledge*.

Thus *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν* *if we are acceptable to the majority*, *ὥσπερ προσήκόν ἐστι* or *ὥσπερ προσήκον* *as it is proper*. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392-3, 713.—*κηρύξας ἔχω* *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like *ἀνούμενοι δούλους ἔχουσι* *they purchase slaves and hold them*, belong to 788.—*ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας* *they show that the exiles were long ago bad*, *Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελέγκται* *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἄρχομαι* *to begin* (691), *διατελέω* (διάγω) *to continue*, *παύω* *to make one cease*, *παύομαι* (λήγω, ἐπέχω) *to cease*, *δια-* (ἐπι-) *λείπω* *to leave off, intermit*; also *ἀπαγορεύω* *to give over*, *ἁλλείπω* *to fail*.—Thus *διατελῶ εὖνοίαν ἔχων πᾶσιν ὑμῖν* *I continue to bear good-will to you all*, *ἐπίσχεσ ὀργιζόμενος* *cease to be angry*, *Ἀγησίλαος οὐκ ἀπείπε μεγάλων καὶ καλῶν ἐφιέμενος* *Agésilāus did not give up aiming at great and honorable things*.

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* *to perceive*, *νομίζω* *to consider*, *ὁράω* *to see*, *περιορᾶω* *to (overlook) allow*, *ἀκούω* *to hear*, *μανθάνω* *to learn* (802), *πυνθάνομαι* *to learn by inquiry*, *εὕρισκω* *to find*, *λαμβάνω* *to (catch) detect*, *ἁλίσκομαι* (φωρᾶμαι) *to be detected*,—*οἶδα* (ἐπίσταμαι, γινώσκω) *to know* (802), *ἀγνοέω* *to be ignorant*,—*μémνημαι* *I remember* (802), *ἐπιλανθάνομαι* *to forget*.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* *they saw the enemy approaching*, *ἡδέως ἀκούω Σωκράτους διαλεγόμενου* *I gladly hear Socrates discoursing*, *ἢν ἐπιβουλεύων ἁλίσκηται* *if he should be detected in laying plots*, *εὐήδης ἐστὶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν* (cf. 618 a) *πόλεμον δεῦρο ἥξοντα* *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. *σύνοιδά μοι* may take the participle either in the nominative or in the dative: *ἑαυτῷ ξυρῆδειν οὐδὲν ἐπιστάμενος* or *ἐπισταμένῳ* *he was conscious that he*

knew nothing. When it means to *know by privity with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with φέρω to bear, ἀνέχομαι to support, καρτερέω to endure, —χαίρω (ἡδομαι, τέρπομαι) to be pleased, ἀγαπάω to be content, ἀγανακτέω (ἄχθομαι, χαλεπῶς φέρω) to be vexed, displeased, ὀργίζομαι to be angry, αἰσχύνομαι to be ashamed (802), μεταμέλoui (μεταμέλει μοι) to repent: also κάμνω to be weary. —Thus δύναται λοιδορούμενος φέρειν he is able to bear being reviled, χαίρει ἐπαινούμενος he delights in being praised, μεταμέλει αὐτῷ ψευσαμένῳ he repents of having lied, μανθάνων μὴ κάμνε be not weary in learning.

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express means or cause.

801. 5. as taking place in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by εἶ (κακῶς) ποιῶ; WRONGLY, by ἀδικέω, ἁμαρτάνω; WITH SUPERIORITY OR INFERIORITY, by νικάω, ἡττάομαι; BY CHANCE, by τυγχάνω, poet. κυρέω; WITHOUT NOTICE, by λανθάνω; BEFORE the action of another, by φθάνω; etc. —Thus ἀδικεῖτε πολέμον ἄρχοντες καὶ σπονδὰς λύοντες ye do wrong in commencing war and breaking truce, ἔτυχον ὀπλίται ἐν τῇ ἀγορᾷ καθεύδοντες heavy-armed men, as it chanced, were sleeping in the market-place, ἔλαθε τὸν Κῦρον ἀπελθὼν he departed without the knowledge of Cyrus, ἔλαδον διαφθαρέντες (sc. ἑαυτοὺς unnoticed by themselves) they were ruined unawares, φθάνει τοὺς φίλους εὐεργετῶν he anticipates his friends in conferring benefits.

a. With τυγχάνω, the participle may be omitted where it is readily supplied from the connection: περιέτρεχον ὅπη τύχοιμι (sc. περιτρέχων) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν he appears to be rich (is rich and appears so), but φαίνεται πλουτεῖν he has the appearance (perhaps deceptive) of being rich; αἰσχύνομαι λέγων I speak with shame, but αἰσχύνομαι λέγειν I am ashamed to speak (and therefore do not speak); οἶδε (μανθάνει) νικῶν he knows (learns) that he is victorious, but οἶδε (μανθάνει) νικᾶν he knows (learns) how to be victorious; μέμνημαι εἰς κίνδυνον ἐλθὼν I remember that I came into danger, but μέμνημαι τὸν κίνδυνον φεύγειν I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): τὰς ἄλλας πόλεις ὑπερεώρων, ὥς οὐκ ἂν δυναμένας βοηθῆσαι (indep. οὐκ ἂν δύναιτο) the other cities they overlooked, supposing that they would not be able to give aid; —also with expressed condition (748): ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω (750), ἡδέως δ' ἂν ἐλεγξάντων, εἴ τις μὴ ἀληθὲς λέγοι (indep. οἱ ἂν ἐλεγχοίεν, ἐλέγξειαν) I am one of those who would gladly be confuted, if I say anything untrue. but would gladly confute another, if he should say anything untrue.

b. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): Φίλιππος Ποτιδαίαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε (indep. ἐδυνηθήη *ἐν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN ΤΕΟΣ.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth, ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστὶ the state must be aided by the citizens.* —With the *infinitive* or *participle* of *εἰμί*, the object and the verbal may be put in other cases: ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρακτέα *things which they thought were to be done by freemen, πολλῶν ἔτι μοι λεκτέων ὄντων there being many things yet to be said by me.*

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστὶ *it is necessary to observe the peace, ἀπτέον ἡμῖν τοῦ πολέμου we must take hold of the war, οὓς οὐ παραδοτέα ἐστὶ who must not be surrendered.*

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the *accusative* (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): καταβατέον ἐν μέρει ἕκαστον *each one must descend in turn, οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον by no means should (men) willingly do injustice.*

806. a. The verbal in *τέος* may also have an *indirect* object, like the verb from which it comes: οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ *who must not be surrendered to the Athenians.*

b. The verbal in *τέος* sometimes shows the meaning of the *middle voice*: πιστέον *one must obey* (πείθω *to persuade*, mid. *obey*), φυλακτέον *one must guard against* (φυλάσσω *to watch*, mid. *guard against*), ἀπτέον *one must take hold of* (ἄπτω *to fasten*, mid. *touch*).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. **ATTRACTION.** The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μένησθε τοῦ ὅρκου οὗ ὁμωμόκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or TO any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὧν ἐντυγχάνω μάλιστα ἀγαμῶν σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἰ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἃ) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. **INCORPORATION.** The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὀφῆ κατσκευάζοντα ἧς ἄρχοι χώρας (for τὴν χώραν ἧς ἄρχοι) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (*attraction*): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσὶ (for ταῖς ναυσὶ ἃς ἔλαβε) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. **ANTECEDENT OMITTED.** When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε* :

προσῆκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν (ὧν = τούτων ὅτι, 518 b) *it becomes them to be grateful for this, that they were saved by you.* So *ἀνδ' ὧν in return for (this) that, ἐξ ὧν in consequence of (this) that* (cf. οὐνεκα, ὁδοῦνεκα, 869, 3). So also *ἐφ' ᾧ, ἐφ' ᾧτε* (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: *οἱ τριάκοντα ἠρέθησαν ἐφ' ᾧτε συγγράφαι νόμους the thirty were chosen on the condition that they should draw up laws.* Hd. has *ἐπὶ τούτῳ ἐπ' ᾧτε* with the same meaning.

a. The neuter relative is used with prepositions in several expressions of *time* and *place*: *ἐξ οὗ* (= ἐκ τούτου ἐν ᾧ from that point of time at which) *since*, *ἀφ' οὗ since*, *ἐν ᾧ while*, *εἰς ὃ* (= εἰς τούτο ἐν ᾧ) *till*, *μέχρι (ἄχρι) οὗ until*, also *to where* (to that point of space at which). So with other relatives: *ἐξ ὅτου since*, *μέχρι ὅσου as far as where*. Hd. sometimes uses *μέχρι οὗ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *Οἷος* (full form *τοιούτος οἷος*) is often used with the *infinitive*, and means *of such sort as to, proper for*. And so *οἷόσ τε in such condition as to, able to*; *ὅσος of such amount as to, enough to*.

Thus *οὐκ ἦν ὥρα οἷα ἄρδεν τὸ πεδίον it was not a proper season to water the plain*, *οὐχ οἶότε ἦσαν βοηθήσαι they were not able to render assistance*, *ἔχομεν ὅσον ἀποζῆν we have enough to live*.

815. *Οἷος* and *ὅσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλαον τὴν ἔμμαντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένους εἶην* (sc. *λογιζόμενος τοιοῦτον ἄνδρα οἷον considering the kind of man of whom, etc.*) *I bewailed my own fortune in that I had been deprived of such a man as a companion*, Hm. *αἵματος εἰς ἀγαθοῖο, οἷ' ἀγορεύεις* (sc. *τῷ λογιζομένῳ τοιαῦτα οἷα in the view of one who considers, etc.*) *thou art of good blood, to judge from such things as thou art saying*. Similarly *εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly*.

a. The same relatives, *οἷος*, *ὅσος*, and *ὥς*, are used in *EXCLAMATIONS*, where we should employ *interrogatives*: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your supper* (oh! the amount of trouble which you have), *ὥς ἡδὺς εἶ how pleasant you are* (oh! the way in which you are pleasant).

816. When *οἷος* (seldom *ὅσος*, *ἡλίκος*) would properly stand in the nominative, as a predicate with *εἰμί*, the copula *εἰμί* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδὺ ἐστὶ χαρίζεσθαι σὺ σοι ἀνδρὶ* (for *τοιούτῳ οἷος σὺ ἐἶ*) *it is pleasant to gratify a man such as thou art*. To this construction the article may be prefixed: *τοῖς οἷοις ἡμῖν to such as we are*. Yet sometimes the subject of the relative remains in the nominative: *τοὺς οἷους ὑμεῖς μισεῖ συκοφάντας he hates sycophants such as you are*. The form *τοὺς οἷος οὗτος ἀνδράποδος* is also found.

a. By a similar attraction *ὅστις* gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when *-ουν* is added: *οὐκ ἔστι δικαίου ἀνδρὸς βλάπτειν ὄντινουν ἀνθρώπων* (for *τινὰ δστισὺν ἐστὶ any one whoever he is*) *it is not the part of a just man to injure*

any person whatsoever. So too ὅστις (or ὅς) βούλει, like Lat. *quivis*, is used for τὸν ὃν βούλει: περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες (as if τοσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months) *monthly*, ὅσαι ἡμέραι (also ὁσημέραι) *daily*, etc.

§17. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλειπεν οὐ πλείονος ἀξία ἦν (for ἡ οὐσία ἣν) *the property which he left was of no more value*, poet. τὰςδ' ἄσπερ εἰσορᾷς ἥκουσι πρὸς σέ (for αἶδε ἄς) *these (maidens) whom thou seest, are come to thee*. So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἕλλοθι) *and in other places, wherever you may go, they will love you*.

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: οὐδενὶ ὅτφ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτφ οὐκ ἀπ. *there is no one whom he does not answer*) *he answers every one*.

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστός ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὥς, into θαυμαστῶς ὥς. A few other adjectives show the same idiom. Thus θαυμαστήν ὕσιν περὶ σέ προδυμίαν ἔχει *he has a wonderful degree of devotion for you*, ὑπερφυῶς ὥς χαίρω *I am prodigiously pleased*.

Other Peculiarities.

§18. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the same sentence, the one being a finite verb, the other an infinitive or participle: καταλαμβάνουσι τείχος δ' ἐτειχίσμενοι ποτε Ἀκαρνανῆες κοινῇ δικαστηρίῳ ἐχρῶντο (prop. ᾧ ἐχρῶντο) *they take a fortress which the Acarnanians, having once fortified (it), were using as a common place of judgment*.

b. The two verbs may stand in different sentences, one of them subordinati to the other: αἰρούμεθα αὐτομόλους οἷς, ὅποταν τις πλείονα μισθὸν διδῷ, μὲν ἐκείνων ἀκολουθήσουσι (prop. οἷ ἀκολουθ.) *we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it)*.

c. The two verbs may stand in co-ordinate sentences: Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (prop. ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) *Ariaeus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. ἀνωχθὶ δέ μιν γαμέεσθαι τῇ ὅτφ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ (prop. ὅστις ἀνδάνει) *bid her marry that one whom her father commands, and (who) is pleasing to herself*.

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a personal pronoun (commonly αὐτός) instead: οἱ πρόγονοι, οἷς οὐ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς οὐρανῶν, *whom the speakers did not try to please, and were not caressing them*, Hm. ἀντίθεον Πολύφημον, ὃν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θῶσα δέ μιν τέκε νύμφη *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bare him*.

819. VERB OMITTED. Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence :

poet. φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε* (sc. ἐποίει) *for all other things (he did) as many as you also were doing, ὅμοιον ἔμοι δοκοῦσι πεπονθέναι, οἷον εἴ τις εὖ στείρων ἐφ' ἃν καρπὸν καταρβέν* *they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: *ἔξεστιν, ὥσπερ Ἡγέλοχος* (sc. ἔλεγεν), *ἡμῖν λέγειν* *it is permitted us to speak, as Hegelochus (spoke), ὡς ἐμοῦ ἰόντος ὕπῃ ἂν ὑμεῖς* (sc. ἦτε) *οὕτω τὴν γνώμην ἔχετε* *as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε* (sc. ἔδειξας), *ἀλλὰ νῦν δεῖξον* *since thou didst not then (show), now at least show.*

820. PREPOSITION OMITTED. When the antecedent stands before the relative, a preposition belonging to both appears only with the first: *ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει* (for *ἐν οἷς*) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἡβούλοντο ἔπραττον* (for *ἐφ' ὁπόσης*) *they were acting with as much license as they pleased.*

821. TRANSFER TO RELATIVE SENTENCE. Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: *εἰς Ἀρμενίαν ἦξειν, ἥς Ὀρόντας ἥρχε πολλῆς καὶ εὐδαίμονος* (for *πολλὴν καὶ εὐδαίμονα*) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐθέως ἤσθοντο τὸ πρᾶγμα, ἀπεχώρησαν* (for *εὐθέως ἐπεὶ*) *these immediately, when they understood the matter, withdrew.* So *ἐπεὶ (ὥς, ὅτε) τάχιστα* for *τάχιστα ἐπεὶ (ὥς, ὅτε)*: *πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα* *we shall endeavor to be present (most quickly when) as soon as we have accomplished.* In like manner: *ἤγαγον ὁπόσους πλείστους ἐδυνάμην* *I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. RELATIVE PRONOUN FOR CONJUNCTION. A relative pronoun is sometimes used, where we should expect a conjunction, *ὅτι* or *ὥστε* (cf. 813): *θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως* *you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσθαι βουλῆσται* *who is so wretched that he will be willing to betray his country? ἀπόρων ἐστὶν οἵτινες ἐθέλουσι δι' ἐπιρκίας πράττειν τι* *it belongs to men without resource, that they wish to pursue any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. LOOSE CONSTRUCTION. A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: *ἃ δ' εἶπεν, ὡς ἐγὼ εἰμι οἷος αἰεὶ ποτε μεταβάλλεσθαι, κατανοήσατε* *but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc. ;* or—(b) with appositive force: *ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες* (what) *as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by *ὅτι* or *γάρ* (cf. 502): *ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ὧν ἐπηνέσαμεν ἀπόλλυσι τὴν ψυχὴν* *what is most wonderful of all, (that) each one of the things which we approved ruins the soul.* In like manner, after phrases such as *ὡς λέγουσι* *as they say, ὡς εἴκει* *as it appears, etc.,* the principal sentence is sometimes expressed as dependent. *ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξειν* *for as I heard from*

some one, (that) *Cleander is about to come from Byzantium*, τόδε γε μὴν, ὥς οἶμαι, ἀναγκαῖότατον εἶναι (for ἔστι) λέγειν *this, however, as I think, it is most necessary to say.*

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the EXISTENCE of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its SUBJECT, OBJECT, TIME, PLACE, OR MANNER.

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs,—by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (682).

a. The pronouns represent an uncertain person or thing, quantity or quality, to be determined by the answer: the adverbs, an uncertain time, place, or manner, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἤρῳμην τίς (τί, ποῖα, πῶς, also ὅστις, ὃ τι, ὅποῖα, ὅπως) λέγει *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς δέϊσας φράζει τῷ ναυκλήρῳ, ὅστις ἔστι, καὶ δι' αὐτοῦ φεύγει. *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a participle or other dependent word:

τίνος ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα (825 b) πεποιηκότων ἀνδρῶπων κινδυνεύσουσι (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθῶν and τί μαθῶν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρω βαρεῖαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδᾶς *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον εἶπες *of what kind (is) this saying (which) thou saidst?*

b. So in a *compound* interrogative sentence, the interrogative word is sometimes connected with the verb of the *dependent sentence*: πότε ἔχρῃ πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred* (i. e. after what event, will you do your duty)? ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὥς τίνος ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art?* ποῖα ὁποῖου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say*, Hm. τίς, πόθεν εἰς ἀνδρῶν *who (and) from whom among men art thou?*

For interrogative pronouns with the *article*, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάρους δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἂρ' εἰμὶ μάντις *am I a prophet?* ἦ οὗτοι πολέμιοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρά γε, ἦ γάρ, ἦ που, etc.—Hm. never uses ἄρα, but has ἦ ρα with much the same force.

829. Ἄρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μὴ οὐν, in the NEGATIVE: thus ἄρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἄρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μὴ (ἄρα μή, μὴ οὐν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικοῦμεν *are we not certainly in the wrong?* ἄλλο τι οὖν πάντα ταῦτα ἂν εἴη μίᾳ ἐπιστήμῃ *would not then all these things be (be) one science?*

830. INDIRECT questions of this kind are introduced by *εἰ* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἦ* (*ἦέ*):

σκοπεῖτε εἰ δικαίως χρῆσομαι τῷ λόγῳ observe *whether I shall conduct the discourse rightly*, Hm. *ᾤχετο πεισόμενος μετὰ σὸν κλέος, ἥ που ἔτ' εἴης* he went to inquire after news of thee, *whether perchance thou wert yet alive.*—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, “observe (so that) if I shall conduct aright (you may know it).” Indeed, it is often necessary to supply an idea like *εἰσόμενος* in order to know, before *εἰ* and *ἐάν* (Hm. *εἰ κε, αἶ κε*) used as dependent interrogatives: Hm. *λαβὲ γούνων, αἶ κεν πῶς ἐδέλῃσιν ἀρῆξαι* embrace his knees, (that you may find) *whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἦ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἶτε* . . . *εἶτε*.

πότερον δέδρακεν ἦ οὐ; πότερον ἄκων ἢ ἐκὼν; has he done it or not? *unwillingly or willingly?* *ἀποροῦμεν εἶτε ἄκων ἢ ἐκὼν δέδρακε* we are in doubt whether he has done it *unwillingly or willingly.*—For the use of *εἶτε* (*εἰ + τῆ*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἦ οὐ* may be rendered, “which of the two (statements is true), he has done it, or (he has) not (done it)?”

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἦ* (*ἦέ*) . . . *ἦ* (*ἦέ*): *μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἔτεδν Κάλχας μαντεύεται ἦε καὶ οὐκ* wait for a time, that we may know whether Calchas prophesies truly or even not so.

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῇ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, *μηδεὶς οἰέσθω με τοῦτο λέγειν* let no one suppose that I say this, *λέγετε, εἰσὶν ἢ μή* say, shall I go in or not? *ἐάν τις κάμῃ, παρακαλεῖς ἱατρὸν, ὅπως μὴ ἀποθάνῃ* if one is sick, you call in a physician, that he may not die, *σαθρὸν ἔστι φύσει πᾶν ὃ τι ἂν μὴ δικαίως ἦ πεπραγμένον* rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οὐ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*.

ἡμαρτεν, ὥς μήποτ' ὥφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done, μηδενὶ ἐπιβουλεύσαιμι let me plot against no one, — Φίλιππος οὐκ ἄγει εἱρήνην Philip does not maintain peace, εἰ μὴ χρῶτο τοῖς παροῦσιν, οὐκ ἂν εὐδαιμονοῖ if he should not use what he has, he could not be happy.*

For *οὐ* and *μή* as *interrogative* particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: εἶπεν ὅτι ἀπέναι βούλοιο, *μή* ὁ πατήρ ἄχθοιο *he said that he wished to depart, lest his father should be displeased, εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὅποτε μὴ τι δέσειαν, οὐ ξυνῆσαν when they had no fear of any thing, they did not come together.* So in hypothetical relative sentences with the INDICATIVE (761): ἂ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know (= εἰ τι μὴ οἶδα if I am ignorant of any thing) I do not even suppose that I know.*

a. So too, *μή* is used with the *future indicative* in expressions which imply PURPOSE (710 c): ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει *vote such things that in consequence of them you will never have repentance, ὅρα ὅπως μὴ σοι ἀποστήσονται see to it that they do not revolt from you.*

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct οὐδέν μοι μέλει) *he said that he cared nothing for our disturbance.* But after *εἰ* in dependent questions, either *οὐ* or *μή* can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ;) *he asks whether I am not ashamed, ἡρώτων εἰ μηδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζεις) they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὐ let us consider whether it is proper or not, τοῦτ' αὐτὸ ἀγνοεῖς, αἰ χαίρεις ἢ μὴ χαίρεις you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἢ βουλόμεν *I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς μὴ ἀδικεῖν they told them not to commit injustice, εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is fit that a wise man should not talk idly, σὺ τὸ μὴ σιγῆσαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Σειρῆνες ἀνδρώπους κατεῖχον, ὥστε μὴ ἀπέναι ἀπ' αὐτῶν the Sirens detained men, so that they could not get away from them.*

a. Some exceptions are merely apparent: ὑμᾶς ἀξιούσιν οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing*, where *οὐ* belongs properly to ἀξιούσιν. Similarly οὐδενὸς ἁμαρτεῖν δικαίως ἔστι *it is not just that he should fail of any thing.*

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (734 c): δμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ *I confess that I am not an orator after their*

sort, εἰς Λακεδαιμόνα ἐκέλευεν ἵνα· οὐ γὰρ εἶναι κύριος αὐτός *he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.*

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

καλυόμεθα μὴ μαθεῖν *we are hindered from learning* (so as not to learn), ἀπείπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων *they forbade the slaves from sharing in the gymnasia* (requiring them not to share), ἡρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen* (asserting that they had not fallen), ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either* (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἀλοίη *what city could be taken by disobedient men* (by men, if not obedient), θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόνος *unless a god bestow, toil avails nothing*,—Κῦρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition*, ἐδορυβεῖτε, ὥς οὐ ποιήσαντες ταῦτα *you were clamorous, as not intending to do these things*. The participle with μή, after the article, may be expressed by a *hypothetical relative sentence*: οἳ μὴ εἰδότες (= οἳ ἂν μὴ εἰδῶσι) *all or any who may not know* (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι *the particular persons among whom I speak, do not know*.

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical sense*: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθὸν ᾖ) *the not-good = whatever is not good*, ὁ μὴ ἱατρός *the non-physician, whoever is not a physician*.

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδῃ, κέρδεσι τοῖς μὴ καλοῖς *rejoice not, Atrides, in dishonorable gains*, ὑπέσχετο εἰρήνην ποιῆσειν, μήτε ὄμηρα δοῦς, μήτε τὰ τεῖχη καθελὼν (μὴ on account of ποιῆσειν, 837) *he promised that he would make peace, without either giving securities, or demolishing the walls*, ἐάν τι αἴσῃ σεαυτὸν μὴ εἰδότα (μὴ on account of ἐάν αἴσῃ, 835) *if you perceive yourself to be ignorant of any thing*.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι *to deny*, οὐκ ἔω *to forbid*, οὐ πολλοί *few*, οὐχ ἥσσον *more*, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐάν τε οὐ φῇτε ἐάν τε φῇτε *it is so in any case, whether you deny it or affirm it*.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound negative* of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει *there is (not any thing) nothing better for a state than laws*, ἔνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸν

ἢν ἡμῶν οὐδέποτε γένοιτο ἄξιος *without this none of us could ever become of any worth for any thing.*

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει *no man that does injustice will not pay the penalty*, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of *anxiety* or *apprehension*: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω *it is not to be feared that I shall do it*, no danger of my doing it, i. e.) *I certainly shall not do it*, οὐδεὶς μήποτε εὕρησει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν *no one shall ever find that any thing, so far as depends on me, is neglected*, οὐ μήποτε ἔξαρκος γένωμαι *never surely shall I deny it.*

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest, that* (743), μὴ οὐ is rendered *lest not, that not* (Lat. *ne non*):

δέδοικα μὴ οὐ θεμιτὸν ᾗ *I am afraid that it may not be lawful*: or, without the verb of fearing, μὴ οὐ θεμιτὸν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἶδτε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous*. The οὐ here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering, forbidding, denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλυόμεθα μὴ οὐ μαθεῖν *we are not hindered from learning*. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι *do not forbear to make it known*.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχ ἐπίστασθαι τὰ δίκαια *who, think you, will deny (= no one will deny) that he understands what is just?*

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. *nihil*) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, *no longer*, must not be confounded with οὐπω, μήπω, *not yet*: οὐκέτι ποιήσω, οὐπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ *but also*, or ἀλλ' οὐδέ *but neither*: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito quiet, but also his friends*. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only (were ye not able) to dance in measure, but ye were not able even to stand erect.*

d. *μόιον οὐ, μόνον οὐχί, only not, hence all but, almost*; and, in reference to time, *ὅσον οὐ* (tantum non) *almost*: *καταγελαῖ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς* you are ridiculed by men whom you all but worship, *ὅσον οὐκ αὐτίκα* (only so much as not immediately) *almost immediately*.

e. *οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά, nevertheless, notwithstanding*. They are to be explained by supplying before *ἀλλά* some idea drawn from the preceding context: *ὁ ἵππος μικροῦ* (575 a) *ἐκείνον ξετραχήλισεν* · *οὐ μὴν* (sc. *ξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος* the horse almost threw him over its head; (yet it did not throw him, but) *nevertheless Cyrus kept his seat*.

PARTICLES.

849. PRAEPOSITIVE AND POSTPOSITIVE. A particle is said to be praepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. INTERROGATIVE PARTICLES. See 824–31.

II. NEGATIVE PARTICLES. See 832–48.

850. III. INTENSIVE PARTICLES. These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: Hm. *εἶπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες* for though even Hector (himself) shall call thee base and unwarlike, still the Trojans will not believe it, *καὶ πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς ἐδελέησοντας* and they said there would be many even who would wish it, Hm. *ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδὸς* but do thou, if only thou art able, protect thy son, *πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους* in numbers at least we should not surpass the enemy, *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι* for now at least thou seemest to be our king.—It is added with especial frequency to pronouns: *ἔγωγε* I for my part, Lat. *equidem*, *ὅγε* in Hm. *even he, ὅγε* Lat. *quidem*, Hm. *ὅτις τοιαῦτά γε βέξοι* whoever should do such things (even such).

a. *Γέ*, when it belongs to a word which has the article, is usually put after the article: *ἡ γε ἀνθρωπίνη σοφία* human wisdom at least. So too after a preposition, if the word depends on one: *οὐδεὶς ἤκουσεν ἔν γε τῷ φανερόῳ* no one heard, in public at least.

2. *γοῦν* (postpositive) *at least*, Lat. *certe*, contracted from *γέ οὖν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: *οὐ πλαστήν τὴν φιλίαν παρέχοντο* · *ἐδελοῦσιν γοῦν αὐτῷ συνεβοήθησαν* they offered no pretended friendship; at least, they willingly joined him in giving aid.

3. *ἐπ* (postpos. and enclitic) *very, just, even*, shortened from the adverb *περί* *very much*. In Attic, it is used to strengthen relatives: *ὅσπερ* just who, the one who, *ὥσπερ* even as; also in *εἶπερ* (ἐάπερ, ἤνπερ) *even if, καίπερ* though. In Hm., its use is very extensive: *ἐγὼ δ' ἐλεεινότερός περ* but I am much more to be pitied, *πρῶτόν περ* for the very first time,

τάτε στυγέουσι θεοί περ *which even the gods detest*; and especially with *particles*, in the sense of *καίπερ* (795 f): *ἀχνύμενοί περ though grieved, κρατερὸς περ ἔων* (or *κρατερὸς περ without ὦν*) *though he is mighty*.

851. 4. δὴ (postpositive) *now, indeed, in particular*, marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many, μόνος δὴ all alone, δῆλα δὴ it is quite plain, ὑγίεια καὶ κάλλος καὶ πλοῦτος δὴ health, ana beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ *consider, I pray you, ἔγε δὴ come now, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαυρώμεθα let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δὴ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ *the (particular) one who, ὁποῖος δὴ of whichever (particular) kind, οὕτως δὴ (in this particular way) just so*. So with other pronouns and particles: τί δὴ *what now? what precisely? ποῦ δὴ just where? δὴ τις some certain person, ἡμέτερον δὴ ἔργον our own work (belonging to us only), εἰ δὴ if indeed, if really*. For *καὶ δὴ καί*, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ *is it not so? it is indeed (as you say), ὡς ἐν φρουρᾷ ἔσμεν, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λβεῖν we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with *demonstratives and relatives*: ἐξ ὧν δὴ *from which things now (already mentioned), οὕτω δὴ thus then (as previously described)*; and hence often in the *apodosis* (732), as ὅτε . . . τότε δὴ *when . . . then, I say*; or with *resumptive* force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ἤδη, Lat. jam: καὶ πολλὰ δὴ ἄλλα λέξας εἶπε *and when now (already) he had spoken many things, καὶ νῦν δὴ even now, Hm. τὰ δὴ νῦν πάντα τελεῖται all these things are now already receiving fulfilment*.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

852. 5. δήπου (or δὴ που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου *with what is the spirit nourished? with learning, doubtless*.—A stronger form is δήπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not, πῶς δῆτα how in truth? οἴκτειρε δῆτα do really pity*.

7. δῆζεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic εἰν (postpos. and enclit.) *methinks*, Lat. opinor, has nearly the same meaning as δήπου, which last occurs but once in Hm.

10. ᾗ (praepositive) *really, truly*, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, than, 860) adds force to an assertion.—ᾗ μὴν (Hm. ᾗ μέν) is used especially in declarations under

oath: ὥμοσαν ὅρκους ἢ μὴν μὴ μνησικακήσειν *they swore oaths that in very truth they would not (remember wrongs) bear resentment.*

11. τοί (postpos. and enclit.) *surely, doubtless,*

may often be rendered *you know, you must know, be assured*, and the like: οὐτοί *surely not.*—For μέντοι, see 864, 6: for τόλυνν, τοίγαρ, τοιγαροῦν, τοιγάροισι, see 867.

12. ἦτοι (ἦ + τοί) *verily, only* Epic,

a naïve expression of assurance: ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο (*in sooth*) *when he had spoken thus, he sat down.* For the disjunctive ἦτοι . . . ἢ *either . . . or*, see 860 a.

13. μὴν (postpositive) *in truth*, Lat. *vero*,

Ion. μέν, Dor. μάν; Hm. has μέν, μάν, and μὴν: ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus will I speak out, and in truth it will be fulfilled.* Even the Attic uses μέν for μὴν, in μὲν οὖν, μὲν δῆ. The word has also an adversative use, *yet, however*; and this is always the meaning of μέντοι (864, 6).

14. ναί *yes, surely*,—νή and μά *surely*,

used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal γάρ. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential ὥστε, being a relative, belongs to a subordinate sentence. The adversative ὅμως is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (ἀσύνδετον *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are καί, τέ, and. Té is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἦδέ, ἰδέ, and (cf. Lat. *atque*); ἰδέ is epic only.

a. The copulative is often used with both of the connected members.

Thus *καί . . . καί*, or *τε . . . καί*, or *τε . . . τε*: *καί κατὰ γῆν καί κατὰ θάλασσαν both by land and by sea*, Hm. Ἀτρεΐδαί τε καί ἄλλοι εὐκνήμιδες Ἀχαιοί γε *sons of Atreus and other Achaeans with goodly greaves*, Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε *for always is strife dear to thee and wars and battles*. In like manner, the Epic has *ἡμέν . . . ἡδέ* as well . . . as also.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to *relatives* (*ὅστε*, *οἷός τε*). In such cases, it can hardly be translated into English. The common words *ὥστε* and *οἷός τε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *ALSO* and *EVEN*: Hm. παρ' ἔμοιγε καί ἄλλοι οἳ κέ με τιμήσουσι *with me are others also who will honor me*, καί καταγελέῃς μου γοῦ *are even laughing at me*, καί μάλιστα *even most*, καί βραχὺν χρόνον (even) *only a short time*. In the meaning *also*, it is often repeated with both members of a compound sentence: καί ἡμῖν ταῦτά δοκεῖ ἄπερ καί βασιλεῖ *to us also the same things seem good, which (seem good) also to the king*. In *καί δέ*, the proper connective is *δέ*, while *καί* means *also, even*: δίκαιον καί πρέπον δέ ἅμα *just, and, at the same time, fitting also*.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. *aequē ac*.

857. Ἄλλως τε καί means *both in other relations and* (particularly in the following). Hence it may in general be rendered *especially*: χαλεπὸν ἔστι διαβαίνειν τὸν ποταμὸν, ἄλλως τε καί πολεμίων πολλῶν ἐγγὺς ὄντων *it is hard to cross the river, especially when many enemies are near*. So καί δὴ καί and in particular also, gives special prominence to that which follows it: Ἠδ. ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καί δὴ καί Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon*. In like manner, οὐ μόνον . . . ἀλλὰ καί *not only . . . but also*, are used with connected sentences to give prominence to the second. For οὐχ ὅτι, οὐχ ὅπως, followed by ἀλλὰ καί, with similar force, see 848 c.

858. **NEGATIVE SENTENCES** are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ take the place of καί (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἄπτεται οὐδέ ποτῆτος *thou touchest not food (and not drink) nor drink either*, πρὸς σοῦ οὐδ' ἐμοῦ φράσω *I shall not speak for thy interest nor for mine*. Sometimes οὐδέ (μηδέ) has the adversative meaning *but not* (862).

b. *also not (neither)*: ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν *I expect that the enemy also will not remain (that neither will the enemy remain)*; —or, with emphatic sense, *NOT EVEN*, Lat. *ne—quidem*: οὐδὲ τοῦτο ἐξῆν *not even this was allowed*, Hm. ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται *that not even his name may remain among men*. For οὐδέ (μηδέ) with εἰς, see 255.

859. Οὔτε, μήτε take the place of *τε . . . τε*, or *καί . . . καί*, in affirmative sentences; thus οὔτε . . . οὔτε, or μήτε . . . μήτε, *neither . . . nor*:

φανερὸί εἰσιν οὔτε τῷ θεῷ παιδόμενοι οὔτε τοῖς νόμοις *they are seen to obey neither the god nor the laws*. Sometimes a negative member is connected with a following affirmative by οὔτε (μήτε) . . . τε (Lat. *neque . . . et*): ὤμοσαν μήτε

προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by οὔτε . . . οὔτε, μήτε . . . μήτε, others still are added, they may take οὐδέ, μηδέ. But if a single member with οὔτε (μήτε) is followed by οὐδέ (μηδέ), this is an irregular form (cf. τε . . . δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὔτε τούτων οὐδὲν ἔστιν ἀληθές, οὐδέ γ' εἴ τις οὐκ ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. ἢ *or, than*, not to be confounded with ἥ (828 b, 852, 10):

a. *OR*; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἥ, with special emphasis on the first member: ἢ πολέμῳ κρατηθεῖς, ἢ καὶ ἄλλον τινὰ τρόπον δουλωθεῖς *either vanquished in war, or else subjugated in some other way.*

b. *THAN*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*, presenting two possible suppositions which are left open to the choice of the hearer: εἴτε ἀληθές εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἰάντε (ἤντε, ἄντε) is used instead of εἴτε.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. δέ (postpositive) *but, and*, marks a slight contrast with what goes before, being much weaker than ἀλλά. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has μέν (postpositive, originally the same as μήν, 852, 13): thus μέν . . . δέ *indeed . . . but, on the one hand . . . on the other*; though, in many cases, μέν can hardly be rendered in English. Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long*, Hm. οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔσπε μάχεσθαι *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaï.*

For ὁ μὲν . . . ὁ δέ, see 525 a. Μέν is often followed by other particles, ἀλλά, ἀτάρ, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. ἕως ὃ ταυθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he was revolving these things in mind and in spirit, then came Athena.* Here δέ is used as if the former sentence were *co-ordinate* with, not *subordinate* to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνδ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a *conditional* sentence expressed or implied, ἀλλὰ is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε *you know, if not all, yet much at least*, ὧ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν *O gods of my fathers, be with me now at least (if never before)*.

b. Ἀλλὰ is often used to break off the previous discourse and introduce a question or demand: Ἡμ. οὐκ ἀπὸ σκοποῦ μυθεῖται βασιλεῖα περὶ φρων· ἀλλὰ πίδεσθε *the prudent queen speaks not amiss: but do you comply*.

c. After negative expressions, ἀλλ' ἢ (less often ἀλλὰ alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little*. For οὐ μὴν ἀλλὰ, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So Epic αὐτε.

4. ἀτάρ (praepositive, Ἡμ. αὐτάρ and ἀτάρ) *but, however*.

5. μὲν (postpos., *it is true*, Lat. vero) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μέν for μὲν, and τοί) *yet, however*.

7. καίτοι (not in Ἡμ.: from καί and τοί) *and yet, though*.

8. ὁμως nevertheless, notwithstanding,

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case*. In Ἡμ., it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (Ἡμ. ἄρα, ἄρ, and enclit. ῥά, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Ἡμ., and may often be rendered by SO, THEN: ὡς ἄρ' ἔφη *thus then he said*, Ἀτρείδης δ' ἄρα νῆα δοὴν ἔλαδε προέρυσσεν and so (a thing to be expected) *Atrides launched the swift ship into the sea*: οὐκ ἄρα *not then* (as might have been supposed), εἰ ἄρα *if to-wit, if perhaps*. For ἄρα (sometimes used in poetry for ἄρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (Iid. and Dor. οὐν, postpos.) *therefore, consequently*, stronger than ἄρα: Ἡμ. ἦτοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὐτ' οὖν ἀγγελίης ἔτι πείδομαι *my father's return is verily lost; neither therefore do I any more put faith in tidings (of him)*. In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cunque*: ὅστισιν *whosoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.——(α) The first is properly interrogative: οὐκοῦν σοι δοκεῖ σύμφορον εἶναι *does it not therefore seem to you to be advantageous?*——(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἔγουνσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρή ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς *they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them*.——(γ) To express the sense “not therefore” without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this*. Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νῦ*, postpos. and enclitic),
a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*,
from *νύν* above, strengthened by *τοί* surely (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάρτοι, so then, therefore*,
praepositive, like poet. *τοίγαρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι that*, Lat. quod,
originally the same as *ὁ* τι, neuter of the pronoun *ὅστις*. Like Lat. quod, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ Heraclitus says that all things are in motion*. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *εἰ οἶδ' ὅτι I know that, certainly*: *πάντων εἰ οἶδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἴσθμόν you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with *superlatives*, see 664.

2. Another declarative in general use is *ὥς that*, see 875. Little used are *διότι* and *οὖνεκα that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι because*, see 868 b.

2. *ὅτε* and *ἐπεὶ since*, see 877, 1, 5.

3. *διότι*, and poet. *οὖνεκα, ὁζοῦνεκα, because*.

διότι is for *δι' ὅ τι = διὰ τοῦτο ὅτι on account of this that* (813). And so *οὖνεκα, ὁζοῦνεκα* are for *οὖ (ὅτου) ἔνεκα, = ἔνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only *implied* in the connection. Thus especially in *answers* to questions: *ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη must we, then, contend with the men?* (yes, we must contend) *for it is necessary, said he*.

b. In *questions*, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ; (possibly I misunderstood you) for is he (actually) dead? φιλοσοφητέον ὡμολο-*

γῆσμεν· ἢ γάρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So τί γάρ, Lat. *quidnam?*

c. In *wishes*, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: *κακῶς γὰρ ἐξόλοιο* (there is something I desire) *for would that you might perish wretchedly.* For εἰ γάρ, Lat. *utinam*, see 721 a.

d. Similarly we may explain *καὶ γάρ* and (this is certain) *for*, = *for indeed* (but sometimes *for also*, *for even*); *ἀλλὰ γάρ* and *ἀλλ' οὐ γάρ* *but—for* (*for not*), where an idea must be supplied in contrast with what goes before: *ἐγὼ ἑμαυτοῦ δέομαι δέουσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* *I demand it of myself to keep up with these in running; but* (I do not keep up, *for*) *I am not able.* But *οὐ γὰρ ἀλλά* is differently used: *μὴ σκώπτέ μ' ὠδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς* *do not mock me, brother; for I* (am not to be mocked, but) *am in wretched condition.*

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739–43. They are *ἵνα* (cf. 879, 6), *ὥς* (cf. 875 e), *ὅπως* (cf. 876, 3), *ὅφρα* (cf. 877, 7), *μή* (cf. 743, 832 ff). For *ἵνα τί* (sc. *γένηται*), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ *if*; *εἰάν* (for *εἰ ἂν*, or by contraction) *ἤν, ἂν* (*ā*), *if*.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with *εἰ, εἴθε, εἰ γάρ*), 721. *Εἰ μή* is sometimes used for *except*, as Lat. *nisi*: *ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὕψα καὶ ἀρετὴ* *we have no other good save arms and courage*: so *εἰ μὴ εἰ* *except if*, Lat. *nisi si*. *Εἴπερ* (850, 3), Lat. *siquidem, if indeed, as true as*: *νῆ Δι', εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἄμαχαι ταῦτ' ἐγὼ λήψομαι αἶψα*, *by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting.*

873. ἂν (*ā*, postpositive) *perhaps*

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, *ἂν* is found *more than once* in the same sentence: *οὐκ ἂν ὀρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο* *the man who did this would not reason rightly on any subject.*

b. Ep. *κέ, κέν*, Dor. *κά* (postpositive and enclitic), almost exactly equivalent to *ἂν* (*ā*), which is also freely used by *Ihm.* Sometimes both *ἂν* and *κέ* are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. *εἰ καὶ* (*εἰάν καὶ*) *if even, although*:

poet. *πόλιν* (726), *εἰ καὶ μὴ βλέπεις, φρονεῖς δ'* (862 b) *ὅμως ὅλα νόσω ξύνεστι* *as for the city, (if even) though thou art blind, thou yet perceivest with what a lady it is afflicted.*

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiamsi*:

ἤγειτο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μὴδεις μέλλοι εἴσεσθαι *he thought it was the part of a good man to assist his friends, even if no one were about to know of it.*

a. Both εἰ καὶ and καὶ εἰ represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by ὅμως *notwithstanding*, see 858 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are proper *ly* relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

properly *in which manner*, a proclitic (103 c), and thus distinguished from the demonstrative ὥς *thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE USE: ὥς βούλει *as thou wilt*. So with the force of Lat. *tantum*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ *how does one evil always follow for me after another!*—For ὥς with *superlatives*: ὥς τάχιστα Lat. *quam celerrime*, see 664.—With words of *number and measure*, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πολὺ (*pretty much over the greater part for the most part*).—In expressions of action, it often denotes *that which is apparent, supposed, or professed*: ἀπῆει ὥς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy* (as if he were going against the enemy), φυλάττεσθε ὥς πολεμίους ἡμᾶς *you are guarding against us as* (supposing us to be) *enemies*. Hence its use as an *adjunct of the participle*, see 795 e. For its use with the *infinitive*, see 772.

b. TEMPORAL USE, *as, as soon as, when*: ὥς εἰδ', ὥς (demonstrative) μιν μᾶλλον ἔδου χόλος *when he saw them, then did anger the more take possession of him* (lit. *as . . . so*), ὥς τάχιστα ἕως ὑπέφαιεν, ἐδύοντο *as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL USE, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὕφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring (of them)*.

d. DECLARATIVE USE, *that*: ἤκεν ἀγγέλων τις ὥς Ἐλάτεια κατείληπται *there came one with the tidings that Elatæa is taken*, cf. 733.

e. FINAL USE, *that, in order that*: ὥς μὴ πάντες ὕλωνται *that all may not perish*, cf. 739.

f. CONSECUTIVE USE, like ὥστε *so that*, mostly with the infin. (770): οὕτω μοι ἐβοήθησας ὥς νῦν σέσωσμαι *you so aided me that I am now saved*, ἱκανὰ προσήγον ὥς διεπνήσαι τὴν στρατιάν *they brought enough, so that the army could dine*.

g. For ὥς in expressions of *WISHING* (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*,

a strengthened ὥς, but found only in the comparative use.

3. ὥπως *as, that, in order that,*

is the indefinite relative corresponding to ὡς (as ὁποῖος to οἷος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as*, chiefly used with participles, see 795 d: so also οἶα.

6. ὅ, ὅπῃ, *as*, see 879, 4.

7. Hm. ἡύτε *as, like as*. In Il. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with ἄν) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εἵτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἡνίκα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἡνίκα is scarcely found: on the other hand,

4. ἥμος *when* (= ἡνίκα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὴν or ἐπάν (Hm. ἐπὴν, ἐπεὶ κε, Hd. ἐπεάν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπὴν, ἐπάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὄφρα, Hm. εἰσόκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνθρώπους ἕστε ἂν ἄρχωσιν αὐτῶν *they abuse men as long as they are masters of them*, περιεμένομεν ἕως ἀνοιχθεῖν τὸ δεσμωτήριον *we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὄφρα μὴ οἶος Ἀργείων ἀγέραςτος ἕω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.

878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, sooner, earlier), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements*, τὸ πρὶν *before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μιν γὰρ γῆρας ἔπεισιν *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἔτλην πρὶν πιεῖν πρὶν λείψαι *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. οὖ, ὅπου, *where* (Epic and Lyric ὅσι, ὁπόσι).
2. ὅθεν, ὁπόθεν, *whence*.
3. οἷ, ὅποι, *whither*.
4. ἣ, ὅπη (Hm. also ἥχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἐνθα *at which place, where*, ἐνθεν *whence*, more precise than οὖ, ὅθεν. They are often used as demonstratives, *there, thence*.
6. ἵνα *where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: ἐκ τῆς πόλεως οὗ κατέφυγε *from the city where* (whither) *he fled for refuge*. Conversely, οἷ and ὅποι are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. ἔχεις διδάξαι δὴ μ' ὅποι κατέσταμεν *are you able to inform me whither we* (have come and) *are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504–10, 752–4, 818–20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαδοὶ ἢ μὴ (sc. ἀγαδοί) ἄνδρες *good men or not* (good men), ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ὥς βαδὺν ἐκοιμήθης (sc. ὕπνον) *how deep* (a sleep) *you slept* (509 a), οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι (for μετέγνωσαν καὶ ἔγνωσαν) *the Athenians changed their resolution* (and resolved) *not to form an alliance with the Corcyreans*, ἀμελήσας ὧν οἱ πολλοί (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus ἕκαστος or τίς must sometimes be supplied from a preceding οὐδέις: οὐδέις ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but* (each one) *blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἤχι ἐκάστω ἵππῳ ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἕστασαν) his foot-lifting horses and his curiously-wrought arms were lying*, Hd. ἐσθῆτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language*. The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρεῖώ ἐμείο γένηται αἰεὶ καὶ λαιγὸν ἀμύναι—but *if ever again there comes a need of us to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee, ἔξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude*. It often gives emphasis to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοὶ *I associated with persons of my own age, taking pleasure in them, and they in me*, Hm. παρ' οὐκ ἐδέλων ἐδελοῦσθ *unwilling with her wishing it*.

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμιζον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνδοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπесσαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἀψ ἴτω instead of ἀπόπεμψον *send back*), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιά *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀθληταί belonged to the relative sentence, prop. τοῦτ' ἀνιῶνται *are troubled by this*).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται • δυστυχούντας μὲν ἀπὸ λύπης τοῖς ἄλλοις παρέχει ἀνιᾶ *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων).

APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— ∪	λεῖπε	Dactyl	— ∪ ∪	λείπομεν
Iambus	∪ —	λιπέιν	Anapaest	∪ ∪ —	λιπέτω
Tribrach	∪ ∪ ∪	ἐλιπον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	— ∪ —	λείπέτω	Ionic a majore	— ∪ ∪ ∪	λειποῖμεθα
First Paeon	— ∪ ∪ ∪	λειπόμεθα	Ionic a minore	∪ ∪ — —	ἐλιπέσθην
Fourth Paeon	∪ ∪ ∪ —	ἐλιπόμην	Choriambus	— ∪ ∪ —	λειπομένους

Much less important are the following:

Pyrrhic	∪ ∪	λίπε	Ditrochee	— ∪ — ∪	λείπέτωσαν
Amphibrach	∪ — ∪	ἐλιπον	Diiambus	∪ — ∪ —	ἐλειπόμην
Proceleusmatic	∪ ∪ ∪ ∪	ἐλίπετο	Antispast	∪ — ∪ —	ἐλείποντο
Bacchiūs	∪ — —	λιπόντων	First Epitrite	∪ — — —	ἐλειπέσθην
Antibacchiūs	— — ∪	λείποισθε	Second Epit.	— ∪ — —	ἐξέλειφθην
Second Paeon	∪ — ∪ ∪	ἐλείπετο	Third Epit.	— — ∪ —	λειφθήσεται
Third Paeon	∪ ∪ — ∪	ἐλίποντο	Fourth Epit.	— — — ∪	λειφθήσονται
Molossus	— — —	λειπόντων	Dispondee	— — — —	λειφθήσονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) *foot* used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the *number* of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In *other kinds* of verse, each foot is reckoned as a “-meter”: thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic *in syllābam, in disyllabum, in trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. RESOLUTION AND CONTRACTION. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀραβίας τ' ἄρειον ἄνδρος (υ υ υ — υ υ υ — υ), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὤς, τερπόμεθ' αὐδῇ (— υ υ — — — υ υ — — — υ υ — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesūra* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὤς, τερπόμεθ' αὐδῇ (— υ υ — | — υ υ | υ — — | — υ υ — —, before thee, by whose voice, as if it were a god's, we two are delighted), caesuras occur after σέθεν, νῶϊ, and ὤς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὤς, τερπόμεθ' αὐδῇ (— υ υ — — — υ υ — — — υ υ — — —), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter δύαιον οὐδὲν ἐπιχαλᾶς (υ — υ — υ — υ — υ —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPE. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncöpe*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖαι καταλλαγαί* (υ̇ ˘ ο ˘ υ̇ ˘ υ̇ ˘) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "ο."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrūsis* (upward beat). Sometimes we find a *double* anacrūsis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a. <i>χερσὶν δμοσπόροισιν.</i>	˘ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. <i>προκηδομένα βαρεῖαν.</i>	υ̇ ˘ υ̇ υ̇ υ̇ υ̇ υ̇
c. <i>μὴ παραλέα θάνομι.</i>	— ˘ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. <i>τὸ δὲ συγγενὲς ἐμβέβακεν.</i>	υ̇ υ̇ ˘ υ̇ υ̇ υ̇ υ̇ υ̇

REM. c. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγνίας* (υ̇ ˘ υ̇ ˘ υ̇ ˘ —) is an iambic dimeter catalectic (for υ̇ ˘ υ̇ ˘ υ̇ ˘ υ̇); and *τεκνοῦντα καὶ τεκνούμενον* (υ̇ ˘ υ̇ ˘ υ̇ ˘ υ̇) is an iambic dimeter acatalectic (for υ̇ ˘ υ̇ ˘ υ̇ ˘ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. c. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antiströphe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “-meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “-meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

a, b. monometer; b, catalectic (*cretic*):

ὦν ποδοῦμεν (a).

└ υ — υ

ῶ δίκα (b).

└ υ —

c, d. tripody (*ithyphallic*); d, catal. (*penthemimeris*):

ᾤχετ' ἐν δόμοισι (c).

└ υ — υ — υ

κείσεται τάλας (d).

└ υ — υ —

e, f. dimeter; f, catalectic:

ἀλλ' ἀναμνησθέντες, ὦνδρες (e).

└ υ — — └ υ — —

μὴ ξυνωμότης τις ἦν (f).

└ υ — υ └ υ —

g. pentapody:

Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα.

└ υ — — υ — υ — —

h, i. trimeter; i, catalectic:

Δωρίφ φωνὰν ἐναρμόζει πεδίλῳ (h).

└ υ — — └ υ — — └ υ — —

ἄρπαγαι δὲ διαδρομῶν ὁμαίμονες (i).

└ υ — υ └ υ — υ └ υ —

j. dimeter and ithyphallic:

ἀλλὰ μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη.

└ υ — υ └ υ — — └ υ — υ —

k. tetrameter (= dimeter repeated):

κλυδί μιν, γέροντος εὐέθειρα χρυσόπεπλε κούρη.

└ υ — υ └ υ — υ └ υ — υ └ υ —

l. tetrameter catalectic (= dimeter and dim. catal.):

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ.

└ υ — υ └ υ — — └ υ — — └ υ —

γίγνεται θνητοῖς, ὁ μᾶσσων βίωτος ἦν ταδῇ πρόσω.

— — — — —

m. tetram. catal. scazon (*Hipponactēan*):

ἔαρι μὲν χρόμιος ἄριστος, ἀνδρίας δὲ χειμῶνι.

— — — — —

901. The following are specimens of SYNCOPATED FORMS: a is a syncopated dimeter; b, a dim. catal.; c, d, e, catalectic trimeters; f, g, h, catalectic tetrameters. Such forms as e appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ ναῶν κόρυμβα.

— — — — —

b. πᾶς γὰρ ἱππηλάτας.

— — — — —

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

— — — — —

d. νῦν παραιτουμένη μοι, πάτερ.

— — — — —

e. εὐσημόν τε φάσμα ναυβάταις.

— — — — —

f. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.

— — — — —

g. πτώκα, ματρῶν ἄγνισμα κύριοι φόβου.

— — — — —

h. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.

— — — — —

902. a. The CATALECTIC TETRAMETER is often used by the line (898 a), especially in comedy: it generally has a caesura after the fourth foot.—In the SCAZON (*hobbling*)—a satiric verse—it is modified by the use of a spondee for the last odd foot: this makes the verse unrhythmical (899), with humorous effect.

b. The DIMETER, COMPLETE and CATALECTIC, and the ITHYPHALLIC, are extensively used in lyric strophes (898 d).—Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

Iambic Rhythms.

903. The fundamental foot is the *iambus*. An iambic “-meter” (890) consists of two feet, the first of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either iambs or spondees for the odd feet (1st, 3d, 5th, etc.), but only iamb for the even feet (2d, 4th, 6th, etc.). In a tripod or pentapody, only the first foot can be a spondee.

A *tribrach* may be used by resolution (892) in place of an iambus; and a *dactyl*, in place of a spondee. An *anapaest* also may occur in place of an iambus: this is very common in humorous poetry; in other kinds the anapaest (unless occurring in a proper name) is restricted to the first foot.—In all catalectic verses, the last complete foot is an iambus.

The rhythmic *accent* is on the second syllable of each foot, but on the third syllable of an anapaest. The first foot of a “-meter” is more strongly accented than the second.

904. The following are specimens of iambic rhythms:

a. monometer:

ὦ Σώκρατες.

— — — — —

b, c. tripod; c, catalectic (*penthemimeris*):

Ἑλλανίδες κόραι (b).

— — — — —

κράταιον ἔγχος (c).

— — — — —

f. dimeter (acatalectic):

σκιρτᾷ δ' ἀνέμων πνεύματα πάντων.

— 1 0 0 1 — 0 0 — 1

ἀν' ἀποχεύονται Κασταλίας.

— 0 0 — 1 — 1 0 0 1

g. tetrameter catalectic (= dimeter and dim. catal.):

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ξοῦσι,

τοῖς αἰθέριοις, τοῖσιν ἀγῆρως, τοῖς ἄφ᾽ ἄτα μηδομένοισιν.

— 0 0 — 1 0 0 1 — 1 — 1 0 0 1 0

— 1 0 0 1 — 0 0 — 1 — 1 0 0 1 0 0 1 0

914. ANAPAESTIC SYSTEMS (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy, —more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:—a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.—b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer systems* are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

915. The CATALECTIC TETRAMETER is much used by the line (898 a) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

• Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic and trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee*. A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used, instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhic*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic*. The rhythmic *accent* falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).—b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.—c. Further, when a verse ends with an arsis, a spondee may be used, instead of a trochee, before that arsis.—Thus

- a. ὕσιος δ' εὐναῖος γαμέτας. $\text{υ υ} - \text{υ} - \text{υ υ υ υ}$
 b. χαλκοκρότων ἵππων κτύπος. $\text{υ υ υ υ} - \text{υ υ υ}$
 c. τὰς ἡλεκτροφαεῖς αὐγάς. $\text{υ} - \text{υ υ υ υ} - \text{υ}$

d. *Trochaic* rhythms used in near connection with logaoedic, may have bases and anacrusis, such as those above described; as also a spondee, instead of a trochee, before a final arsis (c). Thus

- πρὸς ὕμᾱς ἐλευθέρας. $\text{υ} - \text{υ υ υ υ υ}$
 ἔ τότε δοᾶν νύμφαν. $- \text{υ υ υ υ} - \text{υ}$

917. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

- a, b. Adonic (dactyl and trochee); b, with anacrusis:
 οὐδὲν ἔτ' ἵκει (a). υ υ υ υ
 τοιοῖσδε βέλεσσιν (b). $- \text{υ υ υ υ}$
 c, d. Pherecratean (first, second); c, f, catalectic:
 ἑπταπύλοισι Θήβαις (c). υ υ υ υ υ υ υ
 δέξεται τ' ἐπὶ μισθῷ (d). υ υ υ υ υ υ υ
 ψεύδεσι ποικίλοις (e). υ υ υ υ υ υ υ
 αὐτίκ' ἀγγελίαι (f). υ υ υ υ υ υ υ
 g, h. Pherecratean with anacrusis (*logaoedic paroemiac*):
 ἐγὼ δὲ μόνα καθεύδω (g). υ υ υ υ υ υ υ υ
 εὐδοξον ἄρματι νίκαν (h). $- \text{υ υ υ υ υ υ υ}$
 i, j. Pherecratean catal. with anac. (*logaoedic prosodiac*):
 ἰὼ γενεᾷ βροτῶν (i). υ υ υ υ υ υ υ
 πάντων ἰσηγορίαν (j). $- \text{υ υ υ υ υ υ υ}$
 k, l, m. Glyconic (first, second, third):
 μὴ κατὰ τὸν νεανίαν (k). υ υ υ υ υ υ υ υ
 ἔρωσ παρθέnius πόθῳ (l). $\text{υ} - \text{υ υ υ υ υ υ}$
 ὁ μέγας ὕλβος ἄ τ' ἀρετὰ (m). υ υ υ υ υ υ υ υ υ
 n, o, p. Glyconic with anacrusis, or added thesis, or both:
 εὐδοξον ὦ νέοι καμάτων (n). $- \text{υ υ υ υ υ υ υ υ}$
 τῶν ἐν Θερμοπύλαις θανόντων (o). $\text{υ} - \text{υ υ υ υ υ υ υ}$
 πλήρης μὲν ἐφαίνεθ' ἅ σελάνα (p). $- \text{υ υ υ υ υ υ υ υ υ}$
 q. Phalaecæan (hendecasyllable):
 ἐν μύρτου κλαδί τὸ ξίφος φορήσω. $\text{υ} - \text{υ υ υ υ υ υ υ υ υ υ}$
 r. Sapphic (hendecasyllable):
 ποικιλόδρον' ἀδάνατ' Ἀφροδίτα. $\text{υ υ υ υ υ υ υ υ υ υ υ}$
 s. Alcaic (hendecasyllable), begins with anacrusis:
 οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπειν. $- \text{υ υ υ υ υ υ υ υ υ υ υ}$

918. The following have *more than one dactyl*:

- a. παρθένος εὐδοκίμων γάμων. υ υ υ υ υ υ υ υ υ
 b. ἰχθύες ὠμοφάγοι νέμοντο. υ υ υ υ υ υ υ υ υ
 c. μέλει τέ σφισι Καλλιόπᾳ. $\text{υ} - \text{υ υ υ υ υ υ υ}$
 d. ἄνεμος κατ' ὕρος δρυσὶν ἐμπεσών. $\text{υ υ υ υ υ υ υ υ υ υ υ}$
 e. οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάδεια. $\text{υ υ υ υ υ υ υ υ υ υ υ υ υ}$
 f. ἦρος ἀνδεμόεντος ἐπῆϊον ἐρχομένοιο. $\text{υ υ υ υ υ υ υ υ υ υ υ υ υ υ}$
 g. παρθένη τὰν κεφαλὰν τὰ δ' ἐνεργε νύμφα. $\text{υ υ υ υ υ υ υ υ υ υ υ υ υ}$

The forms d, e, f, belong to the so-called *Aeolic dactyls*; in d, the basis is a pyrrhic, and ἐμπεσών stands for a dactyl by 897. The form g is called *1 raxillæan*.

919. The following have a *double anacrusis* (logaoedic anapaestic):

- | | |
|------------------------------------|---------------------|
| a. ἰκετεύσατε δ', ᾧ κόραι. | υ υ υ υ υ υ υ υ |
| b. τὸ δὲ συγγενὲς ἐμβέβακεν. | υ υ υ υ υ υ υ υ |
| c. κατέλαμψας, ἔδειξας ἐμφανῇ. | υ υ υ υ υ υ υ υ |
| d. Ἐλέναν ἐλύσατο Τρωάς. | υ υ υ υ υ υ υ υ |
| e. ὅτε τὸν τύραννον κτανέτην. | υ υ υ υ υ ο υ υ υ υ |
| f. τίνι τῶν πάρος, ᾧ μάκαιρα Θῆβα. | υ υ υ υ υ υ υ υ υ υ |

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- | | |
|-------------------------------|-------------------|
| g. Νεμεῶ δὲ τρίς. | υ υ υ υ — |
| h. πόλιν, ἀλλ' ἀνάσχου. | υ υ υ υ — υ |
| i. Ζεφύρου γίγαντος αὔρα. | υ υ υ υ — υ υ υ |
| j. Χαρίτων ἑκατὶ τόνδε κῶμον. | υ υ υ υ — υ υ υ υ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|-----------------------------------|-------------------------|
| a. ναυτιλίας ἐσχάτας. | υ υ υ υ ο υ υ υ |
| b. οὐ ψεύδει τέγξω λόγον. | — υ υ υ υ ο υ υ υ |
| c. ἔψαυσας ἀλγεινοτάτας ἐμοί. | — υ υ υ ο υ υ υ υ υ υ |
| d. δακρυέσσαν τ' ἐφίλησεν αἰχμάν. | υ υ υ υ ο υ υ υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|--|-------------------------------------|
| e. first Pherecratean catal., repeated: | |
| ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην. | υ υ υ υ υ υ ο υ υ υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first): | |
| ἐπειδὴ μέγαν ἄθλον Βαβυλωνίοις. | υ — υ υ υ υ ο υ υ υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.): | |
| μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω. | υ υ υ υ υ ο υ υ υ υ ο υ υ υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean): | |
| εὐμενὴς δ' ὁ Δύκειος ἔστω πάσα νεολαία. | υ υ υ υ υ υ υ υ ο υ — υ υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.): | |
| ᾧ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως. | υ υ υ υ υ υ υ υ ο υ — υ υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b); but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "*cretic rhythms*" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *pacon*, first or fourth—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth *pacon*) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

- a, b. dimeter catalectic; b, with anacrusis:
 κᾶτ' ἐλαγοῶμαι (a). ┌○○○○┐
 μικρόν γε κινούμεν (b). —┌○—┐
- c, d. dimeter (acatal.); d, with anacrusis:
 ἔνθεν ἔζων ἐγώ (c). ┌○—┐┌○—┐
 ὦ Ζεῦ, τί ποτε χρησόμεθα (d). —┌○○○○┐○○
- e. trimeter:
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. ┌○○○○┐┌○—┐
- f. tetrameter catalectic:
 οὐκ ἐτι κατῆλθε πάλιν οἶκαδ' ὑπὸ μίσους. ┌○○○○┐○○○○┐○○○○┐
- g. tetrameter (acatalectic):
 ὥς μεμίσσηκά σε Κλέωνος ἔτι μάλλον, ὃν
 κατατεμῶ τοῖσιν ἵππευσι καττύματα. ┌○—┐┌○○○○┐○○○○┐┌○—┐
○○—┐┌○—┐┌○—┐┌○—┐
- h. dimeter, preceded by trochaic dimeter:
 οὐδὲν ἐστὶ θηρίον γυναικὸς ἀμαχώτερον. ┌○—┐┌○—┐┌○○○○┐┌○—┐
- i. pentameter:
 σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίθοις.
┌○—┐┌○○○○┐○○○○┐┌○—┐

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name “choriambic” is used as a convenient designation for verses which are made up either of *pure choriambi*, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

- a, b, c. dimeter; b and c begin with iambic dipody:
 ὦ πατρίς, ὦ δῶμά τ' ἐμόν (a). ┌○○—┐┌○○—┐
 ἔρως ἀνέκατε μάχαν (b). ○┌○—┐┌○○—┐
 δεινότατ' ἀπειλοῦντας ἐπῶν (c). —┌○○—┐┌○○—┐
- d. trimeter:
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων. ┌○○—┐┌○○—┐┌○○—┐
- e. tetrameter:
 δεινὰ μὲν οὖν, δεινὰ ταρασσεί σοφὸς οἰωνοθέτας.
┌○○—┐┌○○—┐┌○○—┐┌○○—┐
- f. tetrameter hypercatalectic (891 b):
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίσων μέγας Ἄρης.
┌○○—┐┌○○—┐┌○○—┐┌○○—┐

g. dimeter, and first Pherecratean:

ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κούφαις.

υ υ υ υ υ — υ υ υ υ — υ υ υ υ υ υ υ υ

Ionic Rhythms.

925. The fundamental foot is the *ionic a minore* (υ υ —). The rhythmic *accent* falls on the first long syllable. The two shorts may be contracted into a long; and of the longs, each one may be resolved into two shorts. The verse, when catalectic, ends in an *anapaest*.

a. ANACLASIS. Two trochees (— υ υ) may be substituted for the two longs of one foot with the two shorts of the next (υ υ υ). This change is very frequent, especially in *Anacreontic* verses: its effect is to produce a breaking up (*anacclasis*) of the ionic rhythm, which passes into the trochaic.

926. Specimens of ionic rhythms:

e, b. dimeter catalectic; b, with anacclasis:

Σικελὸς κομψὸς ἀνὴρ (a).

υ υ — υ υ —

πόλεων τ' ἀναστάσεις (b).

υ υ — υ υ —

c, d. dimeter (acatalectic); d, with anacclasis:

τίεται δ' αἰολόμητις (c).

υ υ — υ υ — υ

πολιοὶ μὲν ἤμιν ἤδη (d).

υ υ υ υ — υ υ —

e. trimeter catalectic:

κατάρas Οἰδιπόδα βλαψίφρονος.

υ υ — υ υ υ — υ υ υ

f, g, h. trimeter (acatalectic); g, h, with anacclasis:

στρατὸς εἰς ἀντίπορον γέιτονα χώραν (f).

υ υ — υ υ υ — υ υ υ —

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε (g).

υ υ — υ υ υ — υ υ υ —

ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη (h).

υ υ — υ υ υ — υ υ υ —

i, j. tetrameter catal. (*Galliambic*); j, with anacclasis:

θανάτω λυσιμελεῖ θηρσὶν ὀρείοισι βοράν (i).

υ υ — υ υ υ — υ υ υ — υ υ υ

φύσις οὐκ ἔδωκε μὸσχῳ λάλον Ἄπιδι στόμα (j).

υ υ υ — υ υ υ — υ υ υ — υ υ υ

k, l. tetrameter (acatalectic); l, with anacclasis:

δίχα δ' ἄλλων μονόφρων εἰμὶ, τὸ γὰρ δυσσεβὲς ἔργον (k).

υ υ — υ υ υ — υ υ υ — υ υ υ

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει (l).

υ υ υ — υ υ υ — υ υ υ — υ υ υ

REM. m. An ionic verse may show the two forms (without anacclasis and with it) in corresponding lines of strophe and antistrophe. The rhythm is then termed *polyschematist* (cf. 921 a).

927. Sometimes the *last long* of the ionic is *omitted*, even in the middle of a verse: thus

a. πολύγομφον ὄδισμα.

υ υ — υ υ υ υ —

b. φρενὸς οὔ ποτ' ὀφλήσει κακίαν.

υ υ — υ υ υ υ — υ υ υ

c. ὕδασι καλλίστοις λιπαίνειν.

υ υ — — υ υ υ υ —

Sometimes the *first short* of the ionic is irregularly *lengthened*, but not at the beginning of a verse: thus

d. περιβαίνονται παλαιοί.

υ υ — — υ υ —

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ — υ — υ — υ —). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens:

a. ἰὼ πρόσπολοι.	υ — υ — υ — υ —
b. ἐν γᾷ τᾷδε φεῦ.	— υ — υ — υ —
c. τί μ' οὐκ ἀνταίαν.	υ — υ — υ — υ —
d. ἔχθεις Ἀτρεΐδας.	— υ — υ — υ — υ —
e. στρατόπεδον λιπών.	υ υ υ — υ — υ —
f. δουλόςυνας ὕπερ.	— υ υ — υ — υ —
g. μεσολαβεῖ κέντρῳ.	υ υ υ — υ — υ —
h. πλαζόμενον λεύσσω.	— υ υ — υ — υ —
i. ἄτιτον ἔτι σε χρή.	υ υ υ υ υ — υ —
j. ῥεῖ πολὺς ὄδε λεῶς.	— υ υ υ υ υ — υ —
k. ἄλμυρὸν ἐπὶ πόντον.	— υ υ υ υ — υ —
l. ἀνέφελον ἐπέβαλες.	υ υ υ υ υ υ υ —
m. οὐποτε καταλύσιμον.	— υ υ υ υ υ υ υ —
n. ἀπάγετ' ἐκτόπιον.	υ υ υ — υ υ υ —
o. τὸν καταρατότατον.	— υ υ — υ υ υ —
p. σὺ τ', ὦ Διογένης.	υ — υ υ υ υ — υ —
q. εἶδ' αἰθέρος ἄνω.	— υ — υ υ υ υ — υ —
r. τυράννου πάδεα.	υ — υ — υ υ υ —

REM. s. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>):	
χορευθέντ' ἀναύλοισ.	υ — υ — υ — υ —
b. trimeter catalectic:	
παλαιῶν προγεννητόρων.	υ — υ — υ — υ — υ —
c. tetrameter:	
εἶδε με κοιμίσσειν τὸν δυσδαίμον' Αἰδου.	— υ — υ — υ — υ — υ — υ — υ —

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NOTE. The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *ff.* placed after the number of a section, show that the same subject extends into the following sections.

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